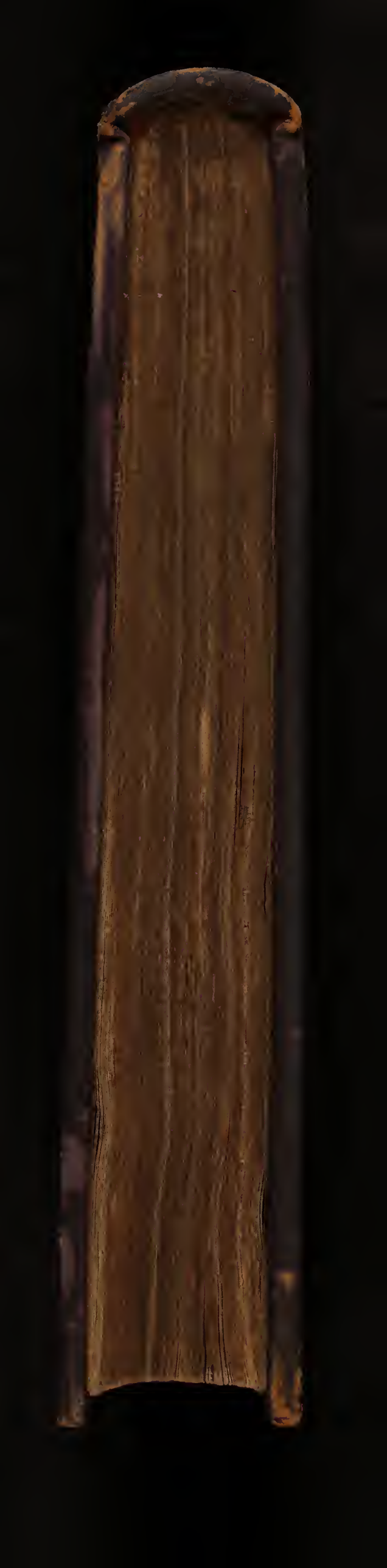
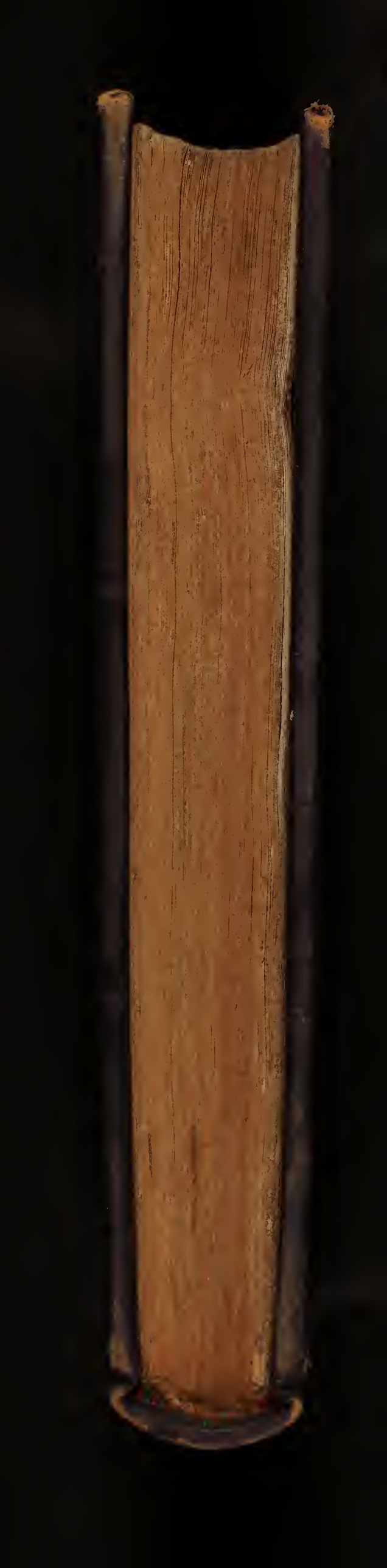
GEOMANCIE

CATTAN

1591





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HENRY SOTHERAN & Co.
Booksellers and Publishers,
140, Strand, London, W.C.

37,143.

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THE GEOMANCIE of Maister Christopher Cattan Gentleman.

A Booke, no lesse pleasant and recreatiue, then of a wittie inuention, to knowe all thinges, past, present, and to come.

Whereunto is annexed the whéele of Pythagoras.

Translated out of French into our English tongue.

a 97

LONDON

Printed by Iohn VVolfe, and are to be sold at Edward VVhites shop, at the signe of the Gunne, at the little north doore of Paules.

1591.

To the Lorde Nicot, Lorde *of* Bosnay, *and of* Chesney, *one of* the Kings Counsaile, and Ma-*ster of the requests of the housholde.*

MY good Lord (*after the creation of things of this world, & the establishment of thē in their courses and places*) *God hauing made man like vnto his owne semblance, and also making him the beholder of this great worke, by and by he left vnto him so feruent a will, and desire continualy to search out the things that he coulde neuer be put from that desire, by any difficulty or wearinesse, howe hard or secret soeuer the things that he sought for, were: and then perceiuing himself to be prouided of a spirit, which made him capable of the vnderstanding of the workmanship of his God, hath indeuored himselfe to search out the things supernatural, and aboue him, and also the intelligence of those things which be vnder their powers. Wherfore hauing found by discourse that there be foure Elements and soueraigne Princes, each one of them hauing a seuerall qualitie, and being priuately in the other things proper and domestike: and that by the coniunction of them al things do proceede, yet euery one in his own aspect and qualitie, whereby they be gouerned vnder one or other of these Princes. He hath at the beginning entred so farre, that he hath discouered the essence, constitution, and mixture of the most parte of things made, the proportions, conueiances and differences of them, and the being and progresse of the faculties thereof, to what effects they do come, bringing forth the causes and reasons so manifest, that they can not be disproued. From this degree he is mounted vp to the knowlege of the Combination and number of the Celestiall Orbes, the mouements and resolutions thereof, the powers and influences of the Pla-*

nets and Starres, and the particular domination which each of them hath by it selfe ouer some of these things inferiors: and finally, by the diuine capacitie & comprehension which is in him, presenting himself in his spirit euen al alike, and seeing that al which is inclosed in them, is so tempered by a correspondance of nature, that those things which be far distant of qualitie, do come al together to make an vniuersal harmony and beauty of this great engine, he hath comprehended the dignities established amongest things, and the dominations and seruitudes, which God by his maruelous Wisedome hath ordained from their very creation, and hath brought together and placed in their state, the causes and combination thereof so farre, that by wisedome and naturall magicke he hath comprehended them. Nowe beeing so prouident and curious of his life (as it is daily seene) he applieth al his indeuour to these commodities and vsages. Sometime discoursing vpon the pure and simple working of the Stars, sometime applying them to the Science which may be vnder each of these foure Elements, as, Piromancie, Aeromancie, Hidromancie, *and* Geomancie. *Sometime with* Astrologie *it selfe, comming so neare vnto himselfe as may be by the philosophying vpon the compilation, lines, and proportion of the handes, or of the body and visage. From whence proceedeth* Chiromancie, Metoscopie, *and* Phisnomie, *and vsing in al these the reasons most euident and profound of nature, vppon the true princes or principles that he may possible, & such as one may reasonably say (that if the effect of the causes which be wrought for doe take no place) it is not the fault of the Worker, but an acte of the plaine diuine puissance, dispensing those prosperous causes to bring effects which be attributed vnto them natural and proper, the professions of the* Phitonisses, Sorcerers, Soothsaiers, Wissardes, Diuiners *by the bowels of beastes,* Witches, Prophets, Inuocations, false Prophets, *and others of that rabble, of whome the Writers as well diuine as prophane, do often times make mention in many and sundry waies, neither the profession of that old woman of* Bolognia *in* Italie, *of whome your Honour hath many times heard spoken of, which gaue answere of things past, and of things to come, by the sundry mooning of foure paire of tongs. For all these bee so vaine and false, that their great abuse is quite contrarie vnto our Christian Religion, and for that cause not onely banished, but also abhomina-*

ble.

ble, with great curſſes and paines . But as for the other afore ſpoken of, they conſiſt either in things ſo general, that there is nothing created, but it hath ſome thing of them, and they do practiſe in ſome thing they do preſent as the foure firſt be, or els in particulars or parts diuided, and go no further then to the part which the caſe requireth, as ye ſee by the two laſt , and therefore they do neuer paſſe farre from the contemplatiõ of the nature of the things created, ſuch as it hath pleaſed God the maker to giue vnto them : Which thing hath bin ſo well receiued and eſtemed by many old and yong excellent perſonages that they haue thought good to imploy their time , and take the paines to leaue vnto vs in writing thoſe things which they haue found ſcattred here and there, and that which they haue mended by their ſtudie, as touching Geomancie *which lay long time obſcure and vnperfite, by the ignorance and raſhnes of thoſe, which, hauing no experience of* Aſtrologie, *enterpriſed by their ſtoutneſſe to meddle therein: but amongeſt all other,* Chriſtopher Cattan, *a Gentleman (and man of armes in the Campion countrey of the Lorde* Thais *departed) being wiſe, and practized in the Sciences which belong thereunto , hath brought and put it into hir perfection : At leaſt wiſe, he hath come ſo neare to the touchſtone therof, that as yet all his doings proſper: which hath giuen me occaſion to deſire the ſame by a Book therof giuen vnto me, by a friend of mine, to ouer-looke from the one ende vnto the other, and to publiſh the ſame, and to put it into mens hands , and by this meanes, in matters of earneſt to giue occaſion of honeſt paſtimes, pleaſure, and recreation. And I had done this long time ere now, had it not bin through the ignorance in this Arte which was in him that tooke the Coppy at my hands : by meanes of whoſe ignoraunce there were a thouſand faultes. Which to amend , and , as much as in me was poſſible, to plucke out, I had as much or more paine then if I had inuented and diſpoſed the worke it ſelfe .. But neuertheleſſe , I haue done what I can to the vtmoſt of my power, to take away the faults, and to reſtore it to the former eſtate , and haue alſo added therevnto many figures as touching* Aſtrologie , *ſeruing much to the matter, and haue brought it into a language more eaſie to be vnderſtood, then the firſt Coppy was, wherein it was very obſcure in many places, difficult and maymed, and more Italian then French , by reaſon that the Authour thereof was of that nation, and ſpake Italian, and but*

little practized in our French.

But now my Lord, the worke being such, that it dedicateth it selfe to you, to be the man which do alwaies, & haue soundly & well taken the end, vsage, profit, & commoditie of the Sciences & knowledges, & of those whereof this worke reciteth: and that you being in Italie *and* Spaine *haue had a particular affection to the haunt and company of sundry learned and excellent persons which professed the same, I thought it good to put it vnder your name, and to doe the like which the Authour himselfe would haue done, if he had beene aliue, and knowne you, that is, to present it to you, and put it vnder your tuition, being assured, that it shal be well receiued of you, and that you wil accompt it amongest the number of those which haue obtained the reputation of good and excellent Authors in those things they haue written of. And thus I ende, praying GOD to keepe you, and giue you his grace: and vnto me your seruant.*

The

The Epistle to the Reader.

GEntle Reader, It is not needefull to giue vnto you any more expresly the vnderstanding of the wittie, ingenious, and suttletie of this Science: for, of it selfe it is associated with such a gentlenes of spirit, that no man can attaine vnto it, vnles he be of a good birth, and which is not of gentle heart. For, things gentle, pretious, and lightsome can not be desired but of gentle courages, which giueth me occasion greately to commende Fortune which hath bene so fauourable vnto me, to take mee, presented vnto hir by a friend of mine, as a worthie subiect to haue the meane how to put in euidence, the inclination which I doe so much beare vnto things worthie, and of valour to doe pleasure and seruice to all persons of good spirites, and desirous of the things vnto them correspondent. And although that I be one of the least of those, whom a studious man might giue report of, for such a good thing as this work doth present me for, I am sure of hart and wil of eache man of good spirite, which is the cause to incourage me in other workes which be in my handes: which thinges be requisit for men of my profession. For as for my hart, it is so good and affectionated to all such persons, that it is not possible to be more, the which I hope to make you so perfitely vnderstand by the labor and trauell which I haue taken in this worke: besides the inuention of the Author, that none (as I thinke) after the vnderstanding and reading therof will be miscontent to confesse that I haue geuen him occasion to be bound perpetually vnto me for this my labour.

The maner how to practise Geomancie.

NOw as to those things which doe touch the practise of Geomancie (for the speculation therof is perfitly trea-

ted of in the first Booke of this worke, is very easie, knowing, that in the second Book be contained the twelue houses of the *Zodiake*, the declaration whereof is declared at large in the eight and thirtie Chapter of the first Booke, euerie one whereof containeth the questions and demaunds which may be ordinarily inquired, and may be propounded in all thinges doubtfull and vncertaine. If therefore after that the figure hath bene made according to thy demaund, thou wouldest knowe whether it shall come to good effect or not, you must first seeke out the house, and the number in the order of the demaundes where thy question standeth and is contained. Then keeping the two numbers in your minde, the one of the house, and the other of the demaundes, haue recourse vnto the figure formed of twelue figures, two witnesses, and a Iudge: and taking the first according to the order and course which shall be tolde you in the first Booke, you shall examine according as yee shall finde in the first house the things making to your demaund, be they good or ill: and so shal ye doe of all the other figures, eache one according to his house, order, and degree. Afterwardes you shal looke to the generall rules of this Arte contained in the third Booke, by the which, with the knowledge and practise which you may haue of *Astrologie*, and thy owne good wit, thou mayest iudge the saide figure, and so shall you knowe this Science.

An abridgement of the signification of the twelue houses of the Zodiacke.

But forasmuch as the discourse of these houses, contained in the second house is very long. For the easier keeping of them in memory, I thoght it good here to abridge them to you, after the manner of *Astronomers*, and the *Mathematicall* Professours of the Iudiciall *Horoscope* and *Astrologie*.

The first house.

The first house is commonly called the Horoscope or Angle of the Orient, and his ascendant signifieth all the beginnings

beginnings of life, and of all workes.

The second house.

The second house is the succedant of the Angle of the Orient, and signifieth substance, traffikes, riches, and other things necessaric for the life.

The third house.

The third, which is the Cadant from the Angle of the Orient signifieth, brothers, sisters, cosins, kinsfolkes, and associats, Iudges, and Prelates.

The fourth house.

The fourth called the Angle of the earth, or the septentrionall, hath significations of fathers and mothers, possessions, heretages, houses, treasures hid, and things secret.

The fift house.

The fift which is the succedant of the Angle of the septentrionall, otherwise called, the good Fortune, signifieth, infants daughters, nephews, and their inclination, messages, embassages, and profite of heretages.

The sixt house.

The sixt, which is the Cadant from the Angle of the septentrional, called, the ill Fortune, signifies, banishments, bondages, sickenesses, false accusations, and witnesses.

The seuenth house.

The seuenth called, the Angle of the Occident, signifieth marriages, weddings, women, quarrelles, warres, and things lost.

The eight house.

The eight, which is the succedant from the Angle of the Occident, otherwise called, the house of death, signifieth, heauines, sadnes, enemies, long torments, imprisonment, and the qualitie of death.

The ninth house.

The ninth, which is the Cadant from the Angle of the Occident, otherwise called the house of God, signifieth, voyages, nauigations, faith, religion, ceremonies, diuinations, dreames, wonders, and tokens of Gods wrath.

The tenth house.

The tenth called, the heart of Heauen, or, the Meridionall Angle, signifieth, honors, dignities, and gouernments of kings, and of great lords.

The eleuenth house.

The eleuenth, which is the succedant of the Angle meridionall, otherwise called, the good Angell, signifieth, amitie, company, good aduentures, fauour, aide, and succour.

The twelfth house.

The twelfth, which is the Cadant of the succedant of the Meridionall Angle, otherwise called, the euill Spirite, signifieth, secret enemies, prisons, captiues, vengeances, treasons, deceits, horses to be solde, and the end of a person.

An Aduertisement.

These be the significations and properties, which the twelue houses of Heauen haue; which I thought good here to shew vnto you briefly, to the end that you may the more easily comprehend them, and keepe them in your minde, and that you may quickely knowe, in which of the houses, the question that is propounded to you is contained, to the end to haue a present resolution: not that I would thereby that you shoulde say, and inferre, or affirme, to stay vppon this as a thing certaine, and vndoubted. For, to beleeue so, and to giue too much confidence therein, or, if the things come to passe, as the figure doth shew (for it cannot be, but in so many demaundes, some of them will come to effecte) to make it as it were a consequent, it were an errour, and directly against the first commandement of god; by whom al superstitious and vndescreet obseruations be forbidden, and to him appertaineth al honor and glorie, who can, when it pleaseth him, dispose, and change, and alter the effectes of things prosperous, whereuppon this Science, this Arte was founded, as the Authour of this worke hath protested in many places, that in making this Worke, his intent was to none other purpose, but things wittie and well sprited to giue pleasure and recreation to the studious and louers of

this

this Arte and Science. And amongst other (*Monsieur de Thais* departed) his Lord and Maister, very desirous, and expert in this Arte, with a large argument to open & sharpen a good spirite, and exercise the Science of Astrologie, & other Sciences thereunto belonging: and by these means to know the secret forces, properties, effectes, and vertues of things of nature, to be so variable and diuers, as they be subiect to diuers and variable Starres and Images celestiall. And how, by the diuers natures and influences which the Planets and Starres haue with their lights (meaning the celestiall mooving) do cause in these inferiour things, which be particularly vnder their dominion, particular vertues, some one more then another, be they humane, terreine, aquatical, or airie. But some of them do abound with secret vertues and properties, by the influence of sundry starres, which be of more greater effect and strength, when that the elementall qualities of these things be not repugnant or contrary against them.

And to the end that ye may the better vnderstand this reason, I will giue you examples of all the Planets in their order and degree. Touching the properties and vertues which they do giue into sundry things here in earth, more then vnto others. An exãple.

First we see by common experience before our eies, that the *Iasper stone* by force of the Planet *Saturne*, hath vertue to mittigate *Kernels* of the flesh, and to stanch bloud, comming at the nose, or at any other part of the body of man. Iasper stone ♄

By the influence of the Planet *Iupiter*, the Iacinct stone hath property to defend against thundering: wherefore those which haue heretofore written do say, that it is good that a man do beare it about him. Iacinct. ♃

Likewise the *Corrall* and the *Calcidony* be of like effect, which commeth to them by the particular influence of *Iupiter* and *Venus*. *Iupiter* giueth also vertue to *Sage*, to withstand the Palsey. Corrall. Calcidonie. ♀ Sage.

Some write, that the Eagle is subiect to the Sunne, and some say to Iupiter: and from Iupiter he hath this proper- Eagle. ☉ ♃

ty, that he is neuer hurt by thunder, but by the influence of
⊙ the Sunne ſhe hath a marueilous property, which is, to be
Lady of all other birdes, and to be feared of them, and to
haue more clearer ſight then any other bird, yea, the fea-
thers of the Eagle doe eate and conſume the feathers of o-
Iacinct. ther birdes, if they be mixed togither. The *Iacinct*, by the
influence of the Sunne, vnto whome ſhe is particularly ſub-
iect, and to *Iupiter* likewiſe, hath this propertie, that if a
man beare it about him, and that it do neuer ſo litle touch
the fleſh, it preſerueth againſt all venome, and againſt all
euill vapours and corruptions of the ayre, and dooth alſo
comforte the heart and the ſpirit: and further, maketh per-
ſons very amiable, and wel willing. The properties of *Mi-
rabolan* be infinite, they conſerue and preſerue the life of al
thoſe which do oftetimes eate therof, they prolong youth,
and ſtrengthen the ſpirits and ſenſes of man, and giue good
memory, comfort the ſtomacke, and lighten the heart: all
theſe vertues and properties come by the influeuce of *Iu-*
♃ ☿ *piter* and *Mercury*, as many wiſe and learned men haue
written. The vertue of *Celidone* and *Maſtike* by the nature
which they haue of *Iupiter* and *Mars*, purge the humour
melancholike, or elſe by the Starre called, the Lions heart,
or Starre Royall. The *Topas* and the *Truffle*, haue power
of Chaſtity, and to ſubdue the fleſh, & to make them light-
ſome which beare them; and this vertue they haue by the
nature of *Mars* and *Venus*, or of the Starre called *Alpheta*,
or Crowne ſeptentrionall. The Amatiſt, and the hearb cal-
led *Aſtrologia*, or the *Saraſina*, haue force to make faire co-
lour, and quicken the ſpirit of them which beare them, and
they alſo driue away wicked ſpirites: and this their vertue
commeth of the nature of Iupiter and Mars, or of the ſtar
called, the *Scorpions heart*. The *Saffron* hath power for to
quicken the ſpirits, and the vertue thereof pierceth by and
by to the heart, prouoking laughter and merines: and they
ſay, that theſe properties come by the influence of the *Sun*,
vnto whome it is ſubiect, from whom ſhe is ayded, by his
ſubtill nature bright and ſweete ſmelling. The *Mirre*, *En-*

cence,

cence, *Balme*, *Aloes*, and *Spikenard* be subiect vnto the *Sun*. It is further said, that Golde, by the nature which hee hath of the Sunne, hath a vertue to comforte and lightsome the heart, and is also shining: also the Sunne geueth vertue to the *Carbuncle* to shine by night, and to be a remedy against venome. Whosoeuer touch the hearbe called *Piony*, that which is the male, hee shall be defended from the falling sickenesse, which commeth by the influence of the Sunne, vnto whome this hearb is subiect, by the vertue which the Sunne hath in Ginger, if it be eaten in meate, it is good against the weaknesse of the stomacke and vomiting. Those beasts which be subiect to the Sunne, and take virtue ordinarily from him, be commonly villainous, and angrie, desiring lordship, and to haue dominion ouer others, amongest whom the Lyon is more then the others, the Cockedril, and the Bull. And as one Starre hath more influence then an other vpon any beast or other thing, so hath that thing, receiuing that influence, more excellencie then the other things or beasts subiect vnto that Planet.

Piony. ☉ Ginger. ☉

And marke, how commeth it that the Lyon feareth, and flieth from a Cocke, and yet both subiect vnto the Sunne? There is also a kind of a Iacinct called the *Crisolite*, and is like vnto a greenish colour, and hath his vertue, partlie of the Sunne: wherefore it is good against frensie, and the melancholie humour, and against all fantasies and wicked sights. The stone which is in the Eagles neast, amongst the other virtues it is maruelous good for the trauel of women, if that in their trauell they be touched therewith, which commeth by the vertue of *Venus* and *Luna*. *Rasis* saith, that he prooued it, and *Plinie*, and al other Writers say, that the stone *Agatte* by the dominion which she hath of *Mercury*, helpeth the sight of them which beare it, & maketh them speake wel & deliberatly, & it is also good against poison.

Crisolite. ☿

The stone in the Egles neast. ♀ ☽ ☿

And *Mercury* for the influence which hee giueth vnto some beasts which be vnder his dominion, as, Dogs, Apes, Foxes, and such other beasts, they be maruelous subtil and wily. The Moone giueth such vertue to the stone, which ☽ is

Selenyte. is found in Arabia called the *Selenite*, of the which, both *Plinie* and *Solon* do speak, that within the body of this stone the Mone sheweth hir selfe, and increaseth and decreaseth according to the course of the heauen. The Cats also haue this property by the subiection that the Moone hath ouer them, that their eie-brows do increase or decrease ech day according to the course of the Moone & her aspects, which thing is daily seen to him that listeth to see the experience therof. The Moone hath like dominion ouer many things, and espetially things white and greene, and of mettalles, ouer siluer: and for this cause the trees, in the encrease and decrease of the Moone, to shead out, and also restrain their force or humor: also all Birds which liue in riuers and watrie places be subiect vnto the Moone. And likewise the Camelion, whose property is, to chaunge and alter her colour, according vnto the thing that is next vnto it. There be many other properties very great and maruelous, and many excellent qualities, which the Planets and principal Starres, being in the Circles of Heauen, do giue and dispose vnto the inferiour things by order, by the will of GOD the creator, which we may speake of, and recite (after the great Authors, of the which I haue taken these, *Pliny*, *Aristotle*, *Albert the Great*, *Soline*, *Mela*, *Strabon*, *Elian*, and others, as well antient, as for our time, which haue written as well of the nature of things, as of Regions, and of the scituations of places) but that I feare wee shoulde stay too long ouer this matter. Also the auntient Philosophers and Astrologiens considering the diuers and contrary effects of these influences, which the Planets and Starres doe cause in things of nature by the moueiment and course, haue giuen vnto them diuers qualities, & likewise enemity and friendship amongest themselues on such wise, that ♂ and ♀ be enemies to ♄: ♃ and ☿ be friends: ☉ and ☽ likewise, al the other Planets be friends vnto ♃: ♂ onely excepted, which is enemy vnto all, but onely to ♀: ♃ and ♀ be friends with ☉: and his enemies are ♂, ☿, and ☽: ♀, is friend vnto al sauing to ♄: this is the enmity and friendship which is amongst the Planets,

& that is the cauſe why there is diſcord or accord in the figures of *Geomancy*, which obtaine and haue ſignification, as is largely ſhewed by al this Booke: which thing being thus, we muſt of neceſsity conclude & ſay, that thole things that be vnder the order and gouernement of theſe Stars or Planets muſt by naturall inclination be friendes or foes vnto thoſe that be vnder ſubiection of another Planet or Signe, or Conſtellation, according to the conformitie or enmitie which is between the Starres gouerning thoſe things. And this enmity is greater & more ſtronger when betweene the natures and qualities of the Planets to whom they be ſubiect, there is a great repugnancie. And contrariwiſe, the amitie is the better, when the conformity is great amongeſt the Planets, all which thing extendeth aſwell vnto man as beaſt. True it is, that men being of a francke and liberall wil, although they feele in themſelues this repugnance and inclination, they may by grace withſtand it. But beaſtes which be depriued & exempted out of this priuilege, they yeeld themſelues to be gouerned by the naturall inclination, and put the ſame in effect as much as they can: and the like do herbs and plants. As touching the amitie and good will which is amongſt men, the Aſtrologians doe ſay, yea *Ptolomy* their Prince, that thoſe men, which in the time of their natiuitie haue one very ſigne for their aſcendant, ſhall willingly loue together. And likewiſe thoſe which haue ☉ and ☽ in one ſigne wil loue together. They further ſay, that thoſe which haue one very ſigne for gouernour in their natiuitie, that ingendreth between them a naturall loue, and conformitie of nature. And although that this be one verie Planet; it is alſo ſufficient if there were two, ſo that they were friends, & not foes, or els be in one good aſpect, which thing you may knowe, in making the figure of the natiuitie of the one and of the other. And this alſo maketh much to their conformitie, that is, if in that parte Fortune be all in one Signe or Houſe, and that the Houſe or Signe where ☽ ſhalbe in the natiuity of the one, be in good aſpect to the other: for according as they haue more or leſſe of theſe conditions,

ditions,so shal the natural loue be more or lesse that shalbe betwene them,which is the cause that 2. men hauing to do in one very matter, the one wil beare great loue & affection to the other,& contrariwise the other wil hate him,and yet no cause why between them:which thing may come,for that in their natiuities their signes ascendants were contrary in quality,& of contrary triplicity,and the planets lords of their natiuities contraries and enemies as ☉ and ☽ in ♑ & diuers signs, & that they of the one natiuitie behold the other by an ill aspect:for these things & others which wee can declare,are the cause that one man seing another in plesure or hie displeasure (as it appears in seing two men play, dispute,or fight together) that then a man being no more bounden to the one then to thother , neither knowing who they be standing by, wil be more affectionated to the one then to the other.Here behold,gentle Reader, what I haue said of the vertues & properties which the influence of the stars do giue to the inferior things,to giue ye to vnderstand how much *Astrology* is to be praised, and consequently her daughter which is *Geomancy*(if it be well taken and vnderstood,and practised to the very purpose and end that it was inuented in old time:and by this means how be those to be reiected which esteem not this affinitie & influence which the superior lights cast to the inferior things in themselues, not considering the law of nature which they feele, & continually do prooue worthy by this means, to be vtterly depriued of al light, forsomuch as all this doth but admonish vs of God,and of the immortality of soules. For it can not be , but that the vnderstanding of man must thinke , that there is some prouidence which gouernes al things when it hath respect to the ordained courses, & the lawes of these great Orbes and Stars,and which beleeueth not that those influences,forces,& effectes,and properties can not be nor stand casually,or by any other force then by the diuine prouidence. To conclude,I desire you to hold me excused if I haue stayed too long, for the thing it selfe doth so require, for the more ample declaration of this Science.

The

The Preface of the Authour vnto the Reader.

THis present Booke of Geomancie *is, to knowe & understand (by way of direction & pastime) all things vncertaine, present, past, and to come: and vpon them to giue counsaile and take counsaile in the examining of the figure well and diligently which hath beene made vpon each demaunde that hath bene made, following the rules which we will put hereafter. We will therefore now diuide this worke into three bookes.*

In the first whereof shall be onely treated, of the nature and qualitie of this Arte, and for what intent and profite it was inuented in the olde time, and vnto what part of philosophie it may be attributed, and how it must be formed and practized.

In the second booke shall be treated of the twelue houses of heauen, and what signification the figures haue in them, with other discourses appertaining to the said houses.

In the third shal be shewed the maner how to iudge the figures, following the demaunds and questions for the which they were made. And we wil put some figures for the example and manner how to practise this Arte, which haue beene made and iudged by vs for the time that we were desired and praied to make them, by some of our maisters and friends.

And so, he that will in way of pastime and recreation giue himselfe to the knowledge of this Science, may thereby more easier comprehend the same, then if they were treated of in a booke.

But if there be any person of so peruerse and corrupt iudgement which wil say, that this Science is ill, and for that cause ought to be prohibited, forbidden, and reiected from amongest men as a thing pernicious and damnable, and treating of 'Diuination, I desire him not to iudge so lightly of Sciences (which I call not foolishly and rashly) before that he haue first read ouer this worke, and then (as I thinke) he shall know his fault: for this Science is no Arte of inchauntry, as some may suppose it to be, or of diuination, which is made by 'Diabolike Innocation, but it is a part of

naturall Magicke, called of many worthy men, the daughter of Astrologie, and the abbreuiation thereof. And Saint Thomas of Aquine *himselfe, a Doctour of the church of no small estimation, saith in his* Quolibet, *that it may be admitted, because it doth participate with Astrologie, and is called her daughter. And I, at the prayer and request of my* Lord Thais, *a great fauourer of this* Science, *being his souldier and seruant, to doe him pleasure, compiled this worke for his purpose, or for him to bestow at his pleasure. Not for that I would that he or any other should giue credite vnto it as vnto an vndoubted certainty, but to giue vnto good spirites an argument to pastime and recreation in matter of earnest: and it can not be practized but with diligence of spirite, and no small inuention, for the* Science of Astrologie, *and others which are treated of in the same, and those which will meddle with this Arte, must haue some sight in them. To conclude, I hope (by the help of God) that shortly after that this worke is ended, I will set out two other, the one of Phisiognomy, and the other of Chiromancy, always to giue some occasion to the witty spirits to be exercised in something curteous and gentle.*

But as touching Geomancie, *amongest all those which haue written thereof, as the* Indians, Chaldeans. Hebrews, Arabians, Greekes, Egyptians, *and* Latines, *I finde none which be of importance but three, which be amongest men at this day: one made by the* Indians *beginning thus,* Estimauerunt Indi, *the other by the* Hebrews *beginning thus,* ha venestre, *and the third made by a Latine Authour named* Bartholomew de Pine. *In fine* (gentle Reader) *if you finde any faultes in this my Booke, I pray you thinke that we be all but men, and thereby may erre: and that in long works as this is. The which (if I may frankely speake it) is a little too high for my capacitie, being but little practized in good Sciences, due and requisit vnto him which would treat of this Arte: but hold me excused, if it so please you, and thus farewell (gentle Reader) and God haue you in keeping.*

The

The Geomancie of Maister Christopher Cattan, Gentleman.

The first Booke.

What Geomancie is, and wherefore it is so called.

Chap. 1.

GEomancie is a Science and Art which consisteth of points, prickes, and lines, made in steade of the foure Elementes, and of the Starres and Planets of Heauen called, the Science of the earth, because in times past it was made on it, as we will hereafter declare. And thus euery pricke signifieth a Starre, and euery line an Element, and euery figure the foure quarters of the worlde, that is to say, the East, West, South, and North. Wherfore it is easie to knowe that Geomancie is none other thing but Astrologie, and a third meane, that is to say, participating of two, which is Alquemy. Geomancie is called of Gy a greeke worde, which signifieth earth and Mancie, which is to say knowledge. Or defining it more properly, it is deriued of Gyos & Magos, which signifieth knowledge of earthly things, by the power of the superior bodies, of the foure Elements, the seauen Planets, and of the tweiue Signes of Heauen. And this Arte may be made vpon the Earth, or in white Paper, or vppon any other thing, whereon it may commodiously be done, so that the prickes and lines may be knowen.

Of the being, essence, and nature of this Arte, and end thereof. Chap. 2.

The nature of this Arte and his essence, is none other thing, but the cogitation of the heart of the person, and the will to knowe the thing vncertaine: or to tell more truer, it is the proper and naturall mouing of the bodies superiall and celestial. As to the end and intention therof, it is to take counsell and aduise, aswel of things publike as priuate, and the profite which commeth thereof, is to know, and to haue vnderstanding of things doubtfull and vncertaine. For of things certaine there nedeth not any doubt, question, or demaund. This Arte is also (as we haue already touched) put and numbred amongest the parts of Philosophie: for Philosophie is none other thing but a knowledge and loue of Science, and therfore it is not to be despised or reiected, as some ignorant dul-headed and rash men wil say, and stand in it. For, as Aristotle saith, Omnibus scientia est de genere bonorum, that is, all knowledge is of the number of good things: and this was inuented to know vpon a sodaine, all things past, present, and to come, because that by Astrologie thinges can not be knowen and vnderstode, but with great paine, difficulty, and long space of time, as well for the instruments which be requisite thereunto, as the Astrolobe, the Quadran, or Diall, and a great number of books, which by the want and lacke of the sunne many times darkned, and not casting his beames vpon the earth, by reason of the exalations and vapors thereof which hinder his light, besides the difficultie and labour to reckon the houres, minutes, and points. But as for this Science it neds not so much paine, nor to search so many things on such wise, that at what time or houre a man will he may practise this Arte, wherefore it is called, the daughter of Astrologie. The beginning and originall of this Art came from the Indians, which found it before the world was drowned, as ye may perceiue by a booke alleaged here before which beginneth thus, Estimauerunt Indij. This Arte may be practised whensoeuer that a man will, according to the demaunde that is made, be it night or day, faire weather or fowle, raine or wind: and ye must note, that for the question or demaund that you worke this Art,

the

the figure muſt be made but one time: but tearing the figure, and forgetting the iudgement which was firſt made (if any fault be found in the demaunde, or in the ſaid figure) then make another in another ſort and manner, and iudge the ſecond time according as ye ſhall finde your figure.

Of the inſtrument of this Arte, and of the manner how to make it. Chap. 3.

The inſtrument of this Arte is a penne, incke, and paper, or a boorde wel ſhauen, and a litle bodkin, or punchin, or elſe vpon the ground in duſt, or ſand well purged and made cleane with a little ſticke, which is the very manner which was vſed in the olde time, before that incke and paper were inuented by the Chaldeans, Perſians, Hebrews, and Egyptians, whereof that Arte vnto this day holdeth the name, and is called (as we ſaide before) Geomancie. But now the beſt way for to practiſe the ſame, is, with penne, incke, and paper, for to worke it with fingers. Beanes or other grains is the maner of the curtizances of Bologna, when they would knowe newes of their friendes abſent, and as yet it is vſed throughout all Italie, which maner doth not pleaſe me, neither is that way ſo certaine as the other. Moreouer, ye muſt note, that when the workeman, to frame his figure doth make prickes, he muſt forme foure, the firſt lines of prickes like vnto foure fingers of the left hand, without counting the prickes, ſo that at the leaſt there be to the number of foureteene prickes in euery finger: the firſt line thereof muſt be ſufficient large, like vnto the firſt finger, called Index: the ſecond line more larger, in faſhion of the ſecond finger called Medius: the third line more ſhorter, like vnto the finger called Medicus: and the fourth line leſſer then any of the other, like vnto the little finger called Auricularis: and thus frame all your other lines of prickes vnto the number of ſixeteene: and he muſt not lay his hand vpon the paper, or table, earth, or ſand (which of theſe ſoeuer it pleaſe him to worke by) till that he hath made the ſixteene lines, alwayes pondering in his heart, mouing his hand, the queſtion wherfore he maketh the figure. Ye muſt fur-

ther vnderstand, that the first line is attributed vnto the Fire, the second to the Aire, the third to the Water, and the fourth to the Earth. And also, that all these prickes signifie one Starre of the firmament, and all these lines one Element: and the foure first lines the first Element, which is the Fire, the second foure the second Element, which is the Aire, the third foure lines the third Element, which is the Water, and the foure last lines the fourth Element, which is the Earth. And furthermore, the said lines be attributed the one to the Orient, another to the South, another to the North, and another to the West, in maner and forme as followeth:

Fire	Fire	.....	1. line
	Aire	.....	2. line
	Water	.....	3. line
	Earth	.....	4. line
			1. figure
Aire	Fire	.....	1. line
	Aire	.....	2. line
	Water	.....	3. line
	Earth	.....	4. line
			2. figure
Water	Fire	.....	1. line
	Aire	.....	2. line
	Water	.....	3. line
	Earth	.....	4. line
			3. figure
Earth	Fire	.....	1. line
	Aire	.....	2. line
	Water	.....	3. line
	Earth	.....	4. line
			4. figure

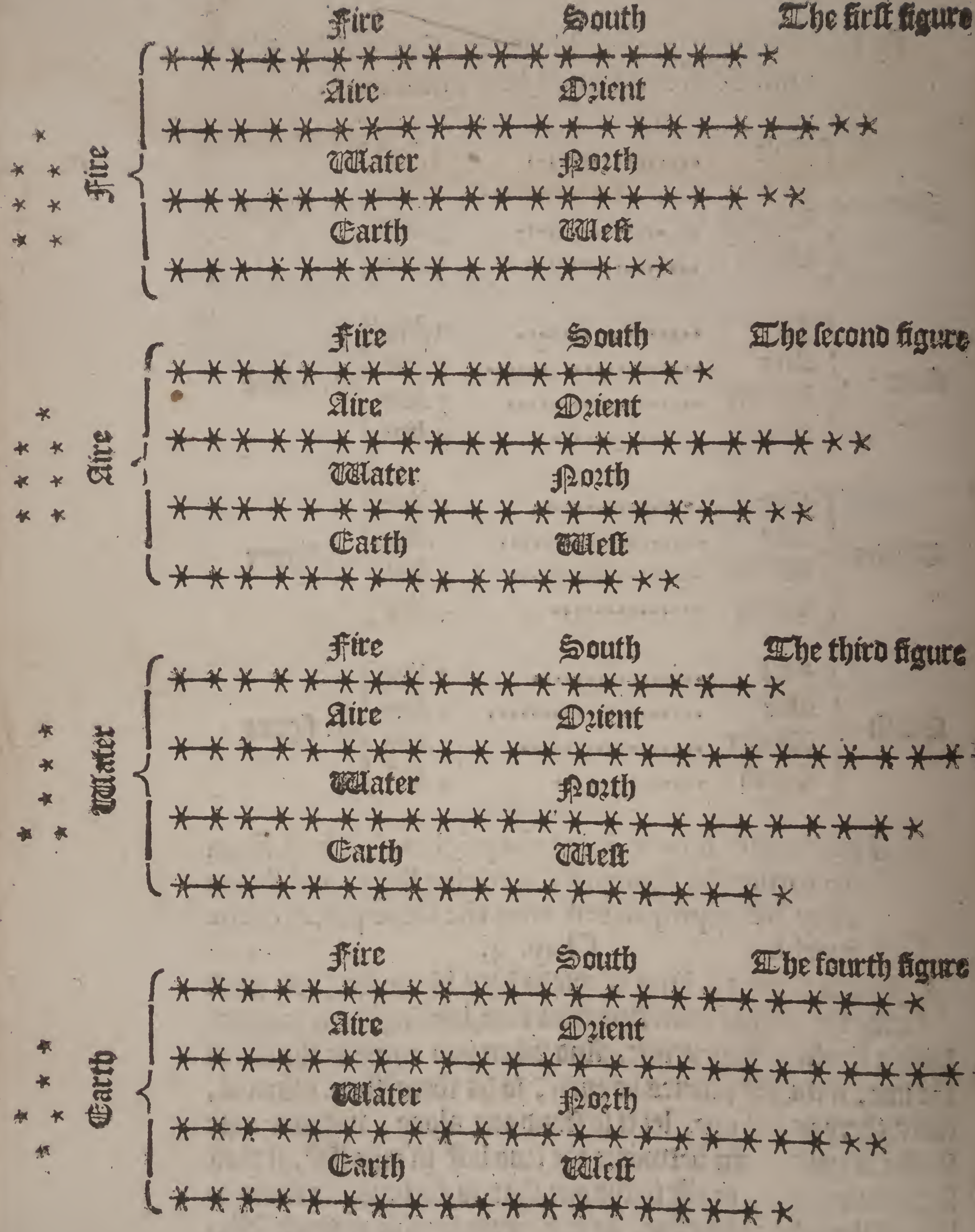
By

By this example you muſt learne to frame them like vnto Starres if ye will, but it needs not.

Fire	Fire	1. line	1. figure
	Aire	2. line	
	Water	3. line	
	Earth	4. line	
Aire	Fire	1. line	2. figure
	Aire	2. line	
	Water	3. line	
	Earth	4. line	
Water	Fire	1. line	3. figure
	Aire	2. line	
	Water	3. line	
	Earth	4. line	
Earth	Fire	1. line	4. figures
	Aire	2. line	
	Water	3. line	
	Earth	4. line	

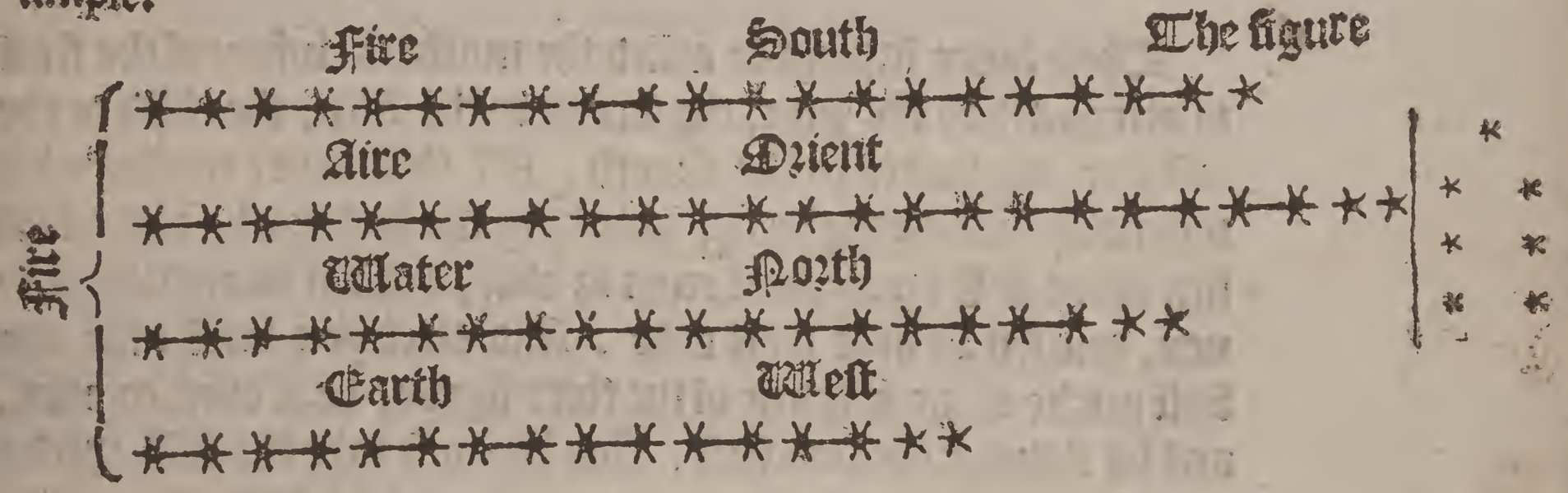
The manner how to ioine the prickes, and of them to forme the figures of the twelue lines, and howe they be appropriated vnto the foure partes of the world. Chap. 4.

After that the 16. lines of pricks haue bin made, you muſt take the prickes from two vnto two, ioyning them together with a ſtroke of your penne. And when you come to the end of the line, if the laſt prickes be euen, ſo let them there remaine, and if there be but one, let it ſo ſtand one alone, without anie ſtroke of your penne betweene the two laſt in anie line, if they ſo remaine euen, or elſe to the one that is fortuned to ſtand alone at the ende of any line, as appeareth by this example following.


Fire
South
The first figure
Aire
Orient
Water
North
Earth
West
Fire
South
The second figure
Aire
Orient
Water
North
Earth
West
Fire
South
The third figure
Aire
Orient
Water
North
Earth
West
Fire
South
The fourth figure
Aire
Orient
Water
North
Earth
West

The

The Indians, Chaldeans, Hebrewes, Arabians, Egyptians, with a parte of the Greekes, and Latines, do erect their figures in maner here aboue shewed, because that those Nations do reade contrary vnto vs, although that on the contrary wise they may erect and assemble the saide pyckes, as ye may see by the example following, which is a newe inuented manner to worke this Arte, and many at this day vse it as the better and easier way, but yet the other is good, wherefore each man may make the figure as he listeth, either on the right hand or on the left hand, for all commeth vnto one purpose, without any difficultie either of the one or of the other. Here followeth an example.



The manner to frame this Arte, and giue to eache place his name. Chap. 5.

After that you haue set your pyckes into lines, and thereof drawen out, and formed the figures as we haue shewed vnto you: you must take and set the foure first lines of the first figure, and set them aside, and this is called the first figure: then must you take the second of the other second foure lines, and set them by the first, and so haue ye then two figures, companions, and sisters: and then shall ye drawe the third figure of the other foure lines consequently following, and put that apart, and that is called the third figure: and finally, you shall take of the other foure last lines, the fourth figure which shall be called the fourth mother, and set that by the other three, and so shall the third and fourth be companions and sisters, as ye shall hereafter see, but aboue al things take good respect to place the first wel, to make

the other to followe after, and you shall put it on the right hand, according to this example following.

	Earth	Water	Aire	Fire	
	4	3	2	1	
	*	*	*	*	
the left	*	*	* *	* *	the right
hand	*	*	* *	* *	hand
	* *	*	* *	* *	
	*	* *	* *	* *	
	West	North	Orient	South	

These foure figures be called the mothers, whereof the first is attributed to the Fire, the second to the Aire, the third to the Water, the fourth to the Earth. Of these foure mothers bee ingendred foure daughters, in taking the first pricke of the first line of the first figure, be it euen or odde, and if it be euen set it euen, and if it be odde set it odde. And after you must take the first pricke of the first line of the third figure, be it euen or odde, and set it vnder the two first. And likewise take the first pricke of the fourth figure, be it euen or odde, and set it vnder the other three. And thus haue you formed one figure, which is a daughter ingendred of the foure mothers, and shall be called the fist figure, as ye shall here vnder see by example. And in this maner and fashion ye shall doe of the other lines, taking of the second line of the first figure the second pricke, and so following, from the first, second, third, and fourth figures, you make the sixte figure, and from the third line of the saide foure figures, you shall make the seuenth figure, and from the fourth line the eight figure. And so of the foure mothers, or foure the first figures you haue made foure daughters, as ye shall see by this example: on the right hand whereof be the foure mothers, and on the lefte hand foure daughters, as hereafter followeth.

the

Daughters				Mothers				
8	7	6	5	4	3	2	1	the right hand.
✶ ✶	✶ ✶	✶ ✶	✶	✶	✶	✶	✶	
✶ ✶	✶ ✶	✶ ✶	✶	✶	✶	✶ ✶	✶ ✶	
✶ ✶	✶	✶	✶	✶ ✶	✶	✶ ✶	✶ ✶	
✶ ✶	✶ ✶	✶	✶	✶	✶ ✶	✶ ✶	✶ ✶	
Earth West	Water North	Aire East	Fire South	Earth West	Water North	Aire East	Fire South	the left hand.

Of the signification of the Mothers and of the Daughters, and how Nephews be ingendred of them.

Chap. 6.

The figures, as well the Mothers as the Daughters, haue such signification as we haue already written: but yet when they be set in the twelue houses (as it shall be declared in the second Booke) they haue other significations then we haue yet spoken of, but hereafter shall be treated thereof, on such wise, that the figure which is set for the South, or that which is set for the East, shall haue another importance according vnto the rule which I will place hereafter. And nowe therefore that I haue shewed you how to forme the Mothers and Daughters, and their qualities, nowe resteth it to declare the making of the Nephews with their qualities. Therefore to forme them, you must first take the first pricks of the first and second figures, and right vnder them, if their pricks be euen, make two pricks, and if it be odde, make but one, and so consequently from the second line of the two figures, and of the third and fourth, you shall do as much of the third and fourth figures, to forme the tenth figure, as ye did of the first and second to forme the ninth figure: and the like shall ye doe of the other lines and figures, to frame the eleuenth and twelfth figures: and so the Mothers, Daughters, and Nephews will make such a figure, as you shall see here by example.

8	7	6	5	4	3	2	1
* *	* *	* *	*	*	*	*	*
* *	* *	* *	*	*	*	* *	* *
* *	*	*	*	* *	*	* *	* *
*	* *	*	*	*	* *	* *	* *

12	11	10	9
* *	*	* *	* *
* *	*	* *	* *
*	* *	*	* *
*	* *	*	* *

the left hand. the right hand.

Earth West	Water North	Aire Orient	Fire South

How to frame the witnesses and the Iudge.

Chap. 7.

These twelue figures formed and made (as we haue here shewed to you) nowe comes the question how to make the two witnesses, & the Iudge out of them, to haue a certaine resolution, sentence, and stay vpon the question propounded, and of the difference thereof. Of the which two witnesses that on the right hand is engendered of the ninth and tenth figures, and that of the left hand commeth of the 11. and 12. figures, and they must be made and formed in manner and forme as the Nephews were: and if the last prickes be euen, you must put them euen, and if they be odde, you must put them odde. Of these two Witnesses by the same maner is made an other figure, the which is called the Iudge, vnto whome appertaineth the iudgement and discussion of all the whole figure, on such wise, that if he be good, the demaunde will be founde good, and if it be euill or naught, the demaund shall likewise be found ill, as appeareth by this example.

the

8	7	6	5	4	3	2	1
* *	* *	* *	*	*	*	*	*
* *	* *	* *	*	*	*	* *	* *
* *	*	*	*	* *	*	* *	* *
*	* *	*	*	*	* *	* *	* *

12	11	10	9
* *	*	* *	* *
* *	*	* *	* *
*	* *	*	* *
	* *	*	*

the left hand Witnesse		the right hand Witnesse.
14		13
*		*
* *		* *
* * *		* *
* *		* *

15
*
* *
* *
* *

Of the names of the figures.

Chap. 8.

After we haue diligently shewed vnto you the way to make the pricks, lines, and figures forme the mothers, and create the daughters, and ingender the nephewes, and to attribute them to the foure elements, and to the foure parts of the world, and the order which they ought to kéepe in their dignities and preeminences, and haue shewed howe to frame the Witnesses and the Iudge: nowe resteth to declare vnto you the names they doe beare, and the number of them: wherefore you must vnderstand, that with all the paine and trauell that I could take to search, knowe, and finde, and turne the prickes and lines ech way, I could neuer finde or inuent but sixteene in all: and here follow their names:.

rubeus red	*albus* white	*caput draconis* the dragons head	*cauda draconis* the dragons taile
* *	* *	* *	*
*	* *	*	*
* *	*	*	*
* *	* *	*	* *
* *	* *	*	* *

fortuna maior the great fortune	*fortuna minor* lesse fortune	*acquisitio* winning	*amissio* losse
* *	*	* *	*
* *	*	*	* *
* *	* *	* *	*
*	* *	*	* *

latitia ioy	*tristitia* sadnesse	*puer* boy	*puella* wench
*	* *	*	*
* *	* *	*	* *
* *	* *	* *	*
* *	*	*	*

coniunctio coniunction	*via* the way	*populus* people	*carcer* prison
* *	*	* *	*
*	*	* *	* *
*	*	* *	* *
* *	*	* *	*

Of the nature and propertie of the foure Elements, and of their figures: and first of the Fire, and of his figures. Chap. 9.

FOrasmuch as of these xiiij. figures some be giuen and appropriated to the Fire, others to the Aire, others to the Earth, and others to the Water. In speaking as briefly as I can possible, of the nature and propertie of the said 4. Elements, I will diuide these figures, and put them in order, to the ende, to descerne and know to which of the foure Elements eche of them

is

is attributed. The world is diuided into two parts, the one Celestiall, the other Elementary: in the parte Elementary be all those things comprehended which be vnder the parte Celestiall, as the foure Elements, and the simple bodies remaining continually from generation and corruption, that is to say, the Fire, Aire, Water, and Earth, with infinite bodies, as well perfect as vnperfect, which be called the bodies mixed, ingendred of the materiall vertue and naturall commixtion of the said Elements, the which Elements be foure in number, hauing as much of the first qualities, which obtaine and haue vnder those Elementes, the gouernement and dominion, that is to say, hote, moist, cold, and drie, and haue besides these qualities such a combination with the said Elements, that hote and drie be appropriated vnto the Fire, hote and moist to the Aire, cold and moist to the Water, colde and drie to the Earth. Although that heate doe excéede in the Element of the Fire, and moistnes in the Aire, coldnes in the Water, and drines in the Earth, which be called the qualities passiue, because they be contrary one to an other, and cannot consist in one very Element. And that is the cause that the Fire, Water, Aire, and Earth, be Elements one contrarie vnto an other. The Fire, as amongest all the other Elements most rare and light, doth obtaine amongest them the highest place, enuironing the other thrée on all parts: vnder the which, the Aire more heauy then he, but lighter then the other, is placed immediately enuironing with a round Globe comming of the Water and the Earth. Within the which Aire the Water hath his place, forsomuch as the Water is more heauier then the Fire and Aire, but not so heauie as the Earth, the which for his heauines resteth in one lumpe in the middest of all the others, and is compassed about on all sides with Water, which Water doth spread vpon it in many places, and limiteth of his terms and coasts appointed by the prouision of God, many partes of the Earth being discouered and open for the healthfull habitation of those which liue vpon the same. The Fire is an Element which geueth light ouer all the worlde, being a thing vnknown and secrete. When he is alone, and separated from other substance, on such wise, that it is inuisible, and without measure,

taking and holding on euery thing which commeth neare vnto it of what nature or qualitie soeuer it be. He is renuing of nature and goeth subtilly, and groweth secretely and alwayes in mouing doth catch on all things, and can not be taken being vnpalpable and rich in all and by all on such wise (as Plinie saith) that he is alone, & goeth by al. He is in Heauen in brightnes and clearenes, in hell for paines and darkenes, and in the middle he doth take parte of both. He is one in himselfe, and many be in his communication and diuision, so that in many thinges there be diuers Fires. He is also found in all the other three Elements. First in Earth, for nourishing therein, and eating deepe downward: we see smoke comming out from it, as in knocking two stones and lines together with an yron, thereof commeth Fire. He is also in Water, which appeareth by the pits and fountaines, which be also found warme. The Seas also being troubled with windes, doth become warme. He is also in the Aire, for we doe many times see and feele it warme: he is likewise in things hauing life, vegetiue or sensitiue. The Fire is the superior, for he reacheth vnto the first Heauen which is D. The property whereof is to be faire, clere, shining, and to giue life vnto all things. He that will reade more at large of this Element, let him reade the Rules of Aristotle, and here be the figures which doe holde the complection, qualitie, and nature of him, without the knowledge whereof, and likewise the others, it is not possible to iudge a figure formed and perfectly placed aright.

The foure figures of the Fire.

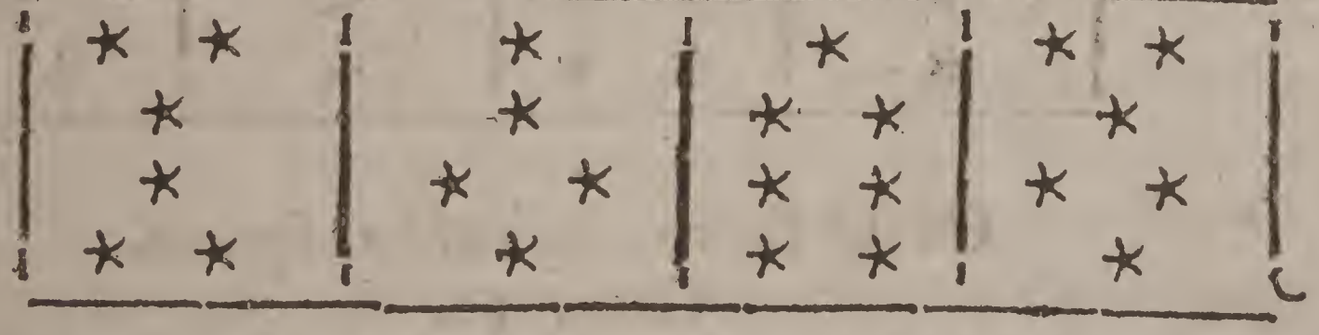
O

Of the Aire, and of his figures. Chap. 10.

The Aire is a thing light and subtill, which geueth life vnto all things in the worlde, and therefore is called the spirite Uitall, alwayes comming and going, binding and filling all things in this inferiour worlde: and that is the cause that the Hebrewe Doctors doe not call it an Element, but doe terme it Elug, because it ioyneth, assembleth, and comprehendeth all the Celestiall influences, and doth communicate them with all the other Elements, and all other things, as well naturall as artificall. And the Aire is in the speach of man, and filleth all things, and therefore Aristotle saith, that there is nothing voide in nature. The Aire is diuided into three partes, that is, the superior, inferior, and the meane: the superiour is continually hote, because it is neare vnto the Fire, the which is also the more hoter, the nearer that it is to the mouing and course of all the Heauen. The inferiour is halfe hote, by the reuerberation and reflection of the beames of ☉ vppon the earth, and thereby all vapours and moistures which doe rise be warme. The meane parte, because it is taken from the Sphere of the Fire, and that the reflections of the beames of ☉ come not vnto it, is colde. The knowledge of all which things serueth not for this place, but onely for the better vnderstanding of the natures and properties of the figures of the Aire, which be attributed to the Planets and Signes of the Zodiacke, as hereafter shall be touched.

The foure figures of the Aire.

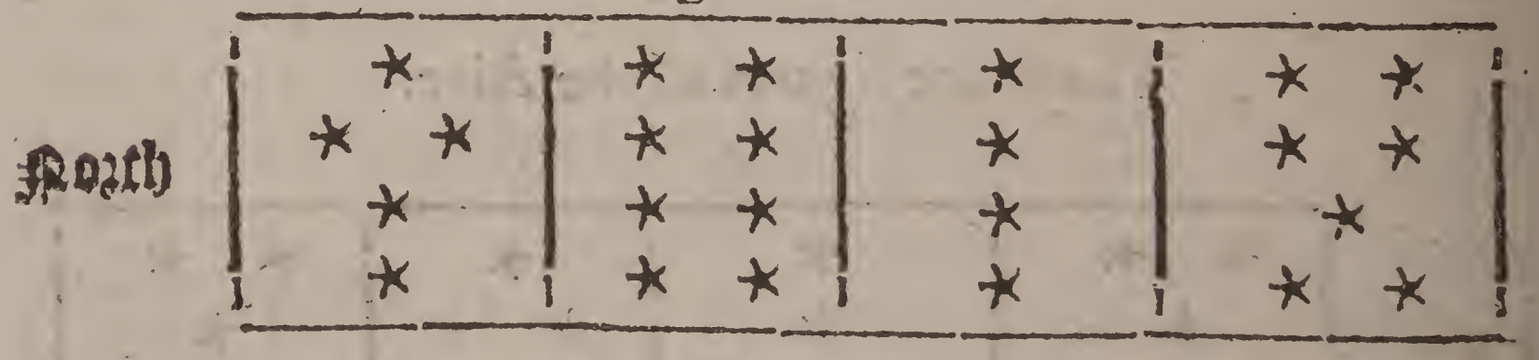
East



Of the Water, and of her figures. Chap. 11.

The Water is of no lesse efficacy and power then the other two Elementes we haue spoken of, on such wise, that her nature ceasseth not to worke maruelles in her, and most especially, because that no creature can liue without Water. Wherefore his power is to giue moistnes vnto all things liuing, and to hearbes, trées, and plantes, according vnto the sentence of Moses, which spake in Genesis, that the Earth and Water brought out al liuing things: yet is the Water of greater force then the Earth, for that she doth not onely bring forth and ingender the fishes which liue in her, but also all liuing things flying in the aire, and all those which do goe and crépe vpon the earth. Many worthy persons, and amongest others, Hesiodus, and Thales Milesius say, that the Water is the principall thing of all the worlde, and the most excellent and auntientest of all the other, and most strongest of all them: for shée doth commaunde all the other, and is as their Mistresse, on such wise, that, as Plinie sayth, shée deuoureth the earth, quencheth the flames of fire, shée mounteth into the aire, and by her vapours and exhallations, which rise from the earth, shée mounteth vnto the cloudes, and afterwardes doth distill and fall vpon the earth, and maketh hearbes and plants to growe. And these be the figures.

The foure figures of the Water.



Of the Earth, and of her figures. Chap. 12.

All those which haue written of the property of the Earth, doe say that it is rounde like vnto a ball, and the least Element

went of all the other: in such wise, that the Sphere of the Fire is a thousand times greater then that of the Earth, which is the foundation of all other Elements, subiect to deuoure and receiue all the influences of the Heauen, and is called the mother of all the worlde. And of the same was man made, and all other things which be contayned in the roundes thereof. You must further vnderstande, that, besides all that we haue yet spoken of the foure Elementes, doe accorde in such order, that the Fire is greatly hote, and méetely moist, and taketh his moistnesse from the Aire. The Aire is very moist, and méetely hote, and taketh his heate from the Fire. The Water is much colde, and méetely moist, and taketh her moistnesse of the Aire. The Earth finally, is very dry of it selfe, and something colde, and taketh her coldenesse from the Water (as I haue saide) thée is the least of all the Elementes, and like a little spot or pricke in the comparison of the Heauen, béeing but like a little Starre vnto it, and lesser then any Starre therein.

You must knowe, that there is nothing in this worlde, but that it is compounded of these foure Elementes. Stones be of the Earth, and take more of her nature then of the other Elements. The mettalles be of the Water, and take more of her slimy nature then of all the others. Plants, hearbes, and all liuing things take more parte of the Aire then of the other Elements. Neuertheless, all these things take part of Fire, and that is the cause that amongest some stones (as the great Rockes) they bée more nearer to the nature of the Earth then to the other Elementes: others, more of the Water then of the Earth, as the Cristall, Birrell, and Pearles: other participate more of the Aire, as those be which goe and swimme vppon the Water, and neuer sincke to the bottome. Others doe holde of the nature of the fire, as the Lime stones, and the Thunder stones. And the like is amongest mettalles, whereof some be and take more parte of the Earth then of the other Elements, as Lead, and Siluer: other, more of Water, as Quicke-siluer: others, more of the Aire, as Copper: others participate more of Fire, as Yron and Golde. The like may

wée say of Hearbs and Plants: the rootes, by their thickenesse take more part of the Earth: the leaues by their moistnes more of the Water: the blossoms for their lightnes more of the Aire: their séedes, by reason of their loue and consideration of the generatiue spirite in them, take more of the Fire. Thus much haue we spoken of the foure Elements, and of their qualitie and nature.

The figures aboue placed be of the Water.

The manner how to appropriate beastes, and their properties to the foure Elements. Chap. 13.

After that we haue appropriate the stones, mettalles, and plants to the foure Elements: it shall not be from the purpose likewise to appropriate beastes vnto them. And ye must vnderstand, that some of them take more participation of the Earth then of the other thrée, and dwell within the Earth, as wormes, snakes, moles, and many other, which be of the nature of Earth. Others be of Water, and without it can not liue, as Fishes. Others inhabite the Aire, and without that can not liue, as the Camelion. Others inhabite the Fire, and can not liue without it, as the Salamander. And some others, which, as the Philosophers doe say, doe holde of the Fire by their owne nature: for the great heate which is in them, more then of the other Elementes, as Lions, Pigeons, and Distredges. There is likewise some partes of them which participate more of the Earth, as the bones. Others more of the Aire, as the flesh. Others more of the Fire, as the spirite vitall, and others more of the Water, as the humours.

How

How the senses of man be attributed vnto the foure Elements.

Chap. 14.

The senses of man be likewise attributed vnto the foure Elementes. The Vnderstanding is attributed vnto the Fire: the Reason, vnto the Aire: the imagination, vnto the Water: and the feeling, vnto the Earth. And the like is spoken of the fiue outward senses: the sight is attributed vnto the Fire, for there is no light can be without fire: the Hearing is attributed to the Aire, because the reuerberation of the Aire is the cause thereof: the Smell and sauour is attributed vnto the Water, forasmuch as without water and moistnesse there can be no smell or sauour: the Touching is attributed vnto the Earth. The actes likewise and operations of many be attributed vnto the foure Elementes, for the mouing softely and slowe is giuen to the Earth: Feare and sorrow vnto the Water: Ioy, grace, and maintenance vnto the Aire: anger, furie, and vnquietnesse vnto the Fire. So here you haue briefely how these things be attributed to the foure Elements, which be the bodies from whome all the other come and be compounded, and all things of this worlde be and doe consist. Which thinges well considered, vnderstode, and searched out, will giue a manifest instruction vnto the Geomancien, to iudge a figure aright, according to the foure Elements. Now will wee speake of the Celestiall Region, which is the other parte of the worlde we haue touched here before.

Of the other Region or parte of the worlde called the Celestiall.

Chap. 15.

We haue saide here before, howe that the worlde is diuided into two partes, the one Elementary, whereof wee

haue spoken, and the other Celestiall, whereof wée will nowe treate, to the end, that being instructed, not onely in things naturall, as the foure Elementes, and of those things which depend thereof, but also in the Celestiall: as in the order and moouing of the Heauens, the Planets and Signes, with the nature, qualitie, and condition of them, we may afterwardes the more easier giue iudgement of a figure of this Science. And although that it be not requisite, that the Geomancien vnderstand and perfitely knowe the Astrologe, but onely that hée bée instructed, and haue some sight therein, yet it is trueth, that a good Astrologian wil iudge much better of a figure of this Art, then a Geomancien can which hath no knowlege of Astrology, by the reason that this Science is, as we haue saide, a parte of Astrologie, or as I may rather say, the daughter of Astrologie, inuented for breuities sake. Wherefore it shall be nothing strange from the purpose, to set here a generall figure of the said parts of the world for the more easier vnderstanding and knowledge thereof.

A generall figure of the two partes of the world, that is to say, Elementarie and Celestiall.

Of

Of the first Heauen.

Chap. 16.

The first Heauen is called, the Heauen Empertall, the greatest, broadest, largest, more cleare & bright then al the other; for that it is the very place and residence of the diuine essence, after the opinion of all the Doctours, as well Hebrews, Paynims, as Christians, established in this behalfe vppon a place of the holy Scripture, where Meritie it selfe doeth saye:

Cœlum mihi sedes est, & terra subsellium pedum meorum, which is as much for to say, as, Heauen is my seate, and the earth is my footestoole. And as we doe say in the prayer which hée himselfe taught vs: Our father which art in the Heauens, hallowed be thy name, &c. But for that this Heauen appertayneth not to our purpose: we do onely holde and beléeue as the christian Doctors do say, without any longer staying thereabout at this time.

Of the second and third Heauens, and of their moouing. Chap. 17.

THe Heauen which is after the Emperiall, is called the first moueable, for that by his swiftnes he causeth al the other to moue, whereby those which be neare vnto him, do moue more gentler, and the others more swifter. As touching the Crystaline Heauen, some say there is one, and some say contrary, that there is none, as Aristotle and many others. But forsomuch as it appertayneth no more vnto our purpose then the other doe which we haue last recited, we will speake no further thereof at this time, but will leaue it to be discussed by the Diuines and Astrologiens, and wée will onely speake of the Firmament, which is the Heauen of the Starres, and of the Heauens of the Planets, eache one in his degrée and order. And for the better vnderstanding of their course and mouing, you must knowe, that the worlde, that is to say, the whole engine and workemanship of the worlde, as well of the Heauens as of the Elementes is aliue: and that in all things which haue life, there is one mouing of the whole, and an other of the partes thereof. Wherefore the whole Celestiall worke, by his owne proper and continuall mouing, moueth by the South from the East into the West, round about all the earth, as about his common centure orderlie, and wythout any ceassing, accomplishing her whole resolution in the space of eight and twentie houres equall and common. The which mouing, is commonlye called, the daylye or the common mooving,

which

which is the measure of one naturall day, or worldlie mouing, for it is the mouing of the whole worlde, hauing his polis called the polis of the world: for ye must knowe, that by this mouing, none of the saide heauens doe properly moue or turne of themselues particularly, or of himselfe. But as a parte of the whole, eache one of them being taken and transported together with the Fire, and the superiour parte of the Aire. Neyther doth the Water seeme to be exempted from this mouing, which is perceiued, in that that she followeth the daily course, by her going and comming, although shée can not fully accomplish, and finish wholie the saide reuolution, and so the Earth onelie amongest the thrée other Elements, because of her heauinesse and smallnesse in respect of the other Heauens and Elements, stayeth, and resteth in the middle of the whole vniuersall, the rest whereof is alwayes necessarie for the mouing of the Heauen, and serueth, and kéepeth that the whole vniuersall be not confounded, and the beautie thereof. The second mouing is of the said Spheres, eache one by himselfe, which be the parts of all the Heauen for ech one of them particularly (as wée may sée and comprehend by the Starres themselues) by their owne proper and naturall mouing, doe goe and march contrarie to the mouing of the first Sphere by the South, from the East into the West, carried vppon other poles, and of an other placing, and in others, and diuers spaces of times, then those of the world accomplishing their courses and reuolutions: for the Starrie Heauen and Firmament maketh his course in 3600. Egyptian yeares, eache of which yeares (after the computation of Ptolomie, containeth 365. dayes naturall. ♄ maketh his course in 30. yeares, ♃ in 12. yeares, ♂ in 2. yeares, ☉ in 365. dayes naturall, and almost 6. houres, ♀ and ☿ like vnto ☉, finally, ☽ in 28. dayes, and almost eight houres. It séemeth, that this second and particular mouing of the celestiall Spheres, is of necessitie contrarie to that mouing of the first and vniuersall, which is, to the ende, that contrarying the sodaine and violent mouing of the vniuersall. According to the swiftnesse of eche Sphere, the contrarie violence and soddainenesse of generation, and of life, is temperated.

Thus much haue I written as touching the course and mouing of the heauens or the Planets, of whose qualities we will treat hereafter particularly, after that we haue shewed what gouernment the superior bodies haue ouer the inferior bodies: al which is to the intent to iudge a figure of Geomancie the more easilie.

How the inferior things are subiect, and gouerned by the superiors. Chap. 18.

This thing is certaine and out of all doubt, that all the inferiour thinges be subiect vnto the superiour and Heauenlie thinges, on such order, that the heate of the Fire, is attributed vnto ☉, the face of the Earth is giuen to ♂, ♀, and ☽: all the other groseneſſe and maſſiueneſſe thereof, is attributed vnto ♄. The place from whence the moiſtneſſe of the Ayre proceedeth, is attributed vnto ♃. The place of the Water is attributed vnto ☽. The beautie of the ſubſtaunces whereof all things are made, is giuen to ♃. But that of the ſubſtance onely, is attributed vnto ♀. All haſtineſſe and ſwiftneſſe is appointed vnto ☿ and ♀. The continuance of things to ♄. And if the ſaying of the Philoſopher be true, which ſaith in the firſt Booke of his Rules, that the inferiour bodies be ruled and gouerned by the ſuperiall bodies, as we haue ſaide before, nowe will we ſay (following the opinion of the Phyſitions and Aſtrologians) that ☉ gouerneth the heart and head of man, and ♂ hath a certaine dominion in the head, and ouer the genitories. The cauſe why ☉ hath dominion ouer the heart, is, becauſe that ♌ is the houſe of ☉, and that ♈ is his exaltation, and ſo, as wée doe ſée by experience when that a man is drunken, his head and heart doe ake, and then in chafing his genitories in vineger or colde water, he will be ſober by and by, and by dayly practiſes wée ſée many other remedies for ſundrie diſeaſes beſides theſe. But for briefeneſſe ſake wée will nowe ſpeake no more thereof, but will now come to the names of the Planets,

and

and their differences, which is a thing more appertaining vnto the Art of Geomancie then the other.

Of the names and differences of the seauen Planets.

Chap. 19.

TO let you vnderstand how the antient Philosophers called the Planets, and what difference they did put to knowe them one from an other, I thought good here to tell you one or two, to the ende, that nothing be omitted which is necessarie to this Arte.

They called ♄ the Father of the gods, and temperatour of times, saying that he was high, and a great Lorde, sage, prudent, wise, foreseeing, and wittie, antient, and of great profoundnesse in knowledge and vnderstanding, knowing the thoughts of men, and boldening them in high enterprises and actes valiant, the keeper of things secret and hid, and a great Lorde ouer life and death. Saturne.

♃ Is called, a Father helping, named in the olde time, the King of Heauen, inuincible, bolde, blessed, pleasaunt, amiable, mercifull, and of good will, honest, honourable, sage, and surpassing all others in goodnes. Iupiter.

♂ Is called Mauors, which is as much to say, as, mightie in warre, bloody, of high courage, and not to be subdued, valiant in Armes, strong, furious, inuincible, whome none can resist that woulde doe him harme, he putteth downe the mightie, and taketh Kings, Emperours, and Potestates out of their places: he is Lorde of heate, and gouernour of Fire, a Planet of blood, and encourageth and maketh hardie people in fight. Mars.

☉ Was called in the olde time, Phœbus, Apollo, the Light, mouer of time, and cause of rayne, haile, and frost, King immortall, King ouer all Starres, a king shining, and golden, gentle, honest, courteous, happy, sage, and prudent, by night called, Dionysius, and Apollo by day, as putting away all euill: he is also called, Vulcane, because of the Sol.

violence, and catching of Fire, the Chaldeans called him Adad, that is to say, Alone.

Venus. ♀ Is called a iolly Lady, white and faire, the lady of Loue and Beautie, lady of men, of ioy, of amitie, of pleasantnesse, of all grace and gentlenesse, lady of pittie and mercie, which ceaseth not to doe well, and please all things, she is called Hermaphrodita, that is to say, Partaker of both kindes, Masculine and Feminine, because she is in the hearts both of men and women, she is also called when ☉ doth rise, Diana, or rather, Hesperus, that is to say, she that beareth the clearenesse and light of the world. When ☉ goeth downe, she is called Phoshporus, that is to say, the guide, and gouernour, and leader of all things to good.

Mercury. ☿ Is called the sonne of Ioy, and of good tidings, ambassador, and interpreter of the gods, and of things heauenly, he is also called, Serpentarius, iolly, cleare, wise, reasonable, strong in good and in ill, secretarie or notarie of ☉, a man with men, and a woman with women.

Luna. ☽ Is called by night Lucina, and Proserpina, as well for that she goeth and giueth light by night, and by reason of her two hornes, as also for that all the Starres be correspondent to her, and all the times and Elementes do serue her, and do obey her, hauing also commaundement ouer all hearbs and sédes, as touching their growing, and she is called the wife and sister of ☉. These be the names which the olde Philosophers giue vnto the Planets, which I haue thought good to place here, to the ende, that the Geomancien erre not in the names or differences of them, and also, for that it is necessarie vnto this Science, for him that would be perfite therein. We will now we talke of the nature and propertie which eche of these saide Planets and Signes, or partes of the second principall Circle of Heauen called the Zodiacke, or the Circle Ecliptique, and after that wée will speake at large of the Zodiacke, and of his partes.

Of

Of the Sunne. Chap. 20.

When the Doctors and Astrologiens will make description of the Planets, they doe commonly beginne from ♄, because he is the highest and first of the heauens. But in this behalfe I am contrarie vnto them, and will beginne with ☉, for I thinke him to be highest lord and gouernor ouer all the others. Wherefore first ye must consider, that ☉ (if he be described aright, according to his nature and propertie) is the light and candle of all the worlde, and giuer of times. For by the ☉ be all the Planets made, aswell Occidentall as Orientall, as well apparant as hidden. By ☉ be all augmentations, increasements, and ripenesse of fruites, beasts, and other things vppon the earth: the ☉ is the most clearest and brightest Planet of all the others, so much, as he is called the light of the worlde, more hotter then the other, yea then the Element of Fire: notwithstanding, that in some seasons of the yeare, ♂ is more hotter then ☉, he is called the father of the Planets, and maketh his residence in the fourth heauen, as in the middest of them, to gouerne as well the superiors as inferiors. He ioyneth with ☽ in manner and fashion as a man ioineth with a woman, so that when he departeth from her, he giueth her of his light, and shée goeth thence alwayes, increasing little and little, vntil she be all round as a creature in the bodie of a woman, and tourneth in semblance of his father: as touching the season of the yeare, hée is correspondent to the Summer. The nature of ☉ is better then the natures of all the other Planets, and gouerneth the head and stomacke of man, and worketh in those things, and none doth worke therein but he, his house is also more noble and his exaltation higher then the exaltation of any others: his house is ♌, his exaltation ♈, and his fall ♎. But as touching his face and triplicitie I will say nothing at this time, the place of his habitation and residence is (as we haue said) in the fourth heauen, being in the middest of al other Planets like a good king to rule and gouerne, and to sée all things in good order. He hath made ♂ Constable and gouernour of all his armie, and because that the place of the residence of ♂ is aboue the residence of ☉,

that is the cause why the nature and heate of ♂ doth agrée with the heate and nature of ☉, and of the Element of the Fire: hée hath giuen vnto ♃ the iurisdiction of his Realme, for his honest, good, and temperate complection, hauing no ill qualitie in him, whereby he might offend or vse himselfe ill in his estate: he hath made ♄ his viceroy, and that is the cause why all the other planets do giue their lights and aspects vnto ♄. He hath appointed ☿ to be his receiuer, and Maister of his housholde, wyth power and authority, to receiue, buy and sell, by reason that the Heauen of ☿ is more nearer vnto ☉ then any other. He hath made ☿ his Secretary, and that is the cause that the office of ☿ is as one of the Secretaries of the commandements royal: and when the king goeth he goeth likewise wyth him, and when he stayeth, he stayeth likewise wyth the king. And finally, hée hath made ☽ his fore-warde and standerd-bearer, because she is further from him then any other of the Planets.

The power and facultie which ☉ hath by al the Signs and parties of the Zodiacke.

Chap. 21.

☉ ♈ When that ☉ is in the signe of ♈, he is mightie, strong, and cruell, he deposeth great Lords, and abateth their estates and dignities, and maketh them small: he is then good for warfare, and to obtaine victory ouer ennemies. When he is in ♉ he is also good for warre, victory, and to make assaults and skirmishes, because of ♉, which is the house of ♀. When he is in ♊, he is of small force, suffering himselfe to be ordered by others, and doth the things which doe abate his Maiesty and greatnes: he is also in this Signe good to finde treasures. When he is in the signe of ♋, he delighteth in pastimes, songs, ballets, fables, and the playing of musicall instruments, and will be fine, merry, and well clothed, and remayne in privy company. When he is in ♌, he hath pleasure to be well armied, and to haue faire horses, and set his battell aray in good order to fight, his neighbours being kings. When he is in ♍, hée delighteth to take pleasure in songs musicall, and to say, and to say nothing, and

to

to vnderstand and heare of others, wythout giuing any worde, and loueth well to eate and drincke, and to reioyce in swéete smelles, as Muske, and other perfumes, taking pleasure and delight in all Pageants, recreations, and pleasure of the body. When he is in ♎, hée is chased out of his kingdome, and his people discomfited, and put to flight, and losse of his ensignes, and saue himselfe by a guide which will leade him from mile to mile allwayes in daunger to be taken, slaine, or lose his life. When he is in ♏, he is great, high, and mighty, and of great beauty and stature, fine and neate, well apparelled, and costlie, delighting in his apparell, and loued of eache body. When hée is in ♐, he is of great power to doe euill, applying himselfe vnto nothing, but to murther and slaughter of men, and to robbe his owne subiects, and to spoyle and extort from eche body without reason or equity, to ransacke Townes and Villages, and to pill and poll all the worlde. When he is in ♑, he is cherished, and loued of women, and in great estimation and reputation of eche man, because of his wisedome, and iust in the punishement of malefactors, kéeping, and defending the good, and preseruing his people. When he is in ♒, he is a King, much commaunding, and but little obeyed, and of small power and authority, and setteth more by himselfe then he deserueth. When he is in ♓, he loueth to play at Dice and Cardes, he is slouthfull, and delighteth much in eating and drinking, and loueth all thinges which be against him.

☉ ♎

☉ ♏

☉ ♐

☉ ♑

☉ ♒

☉ ♓

The qualities and powers which ☽ hath by all the Signes of the Zodiacke.

Chap. 22.

☽ IS the least of all the Planets except ☿, which is saide to be lesser then she. ☽ Séemeth vnto vs to bée great, because shée is nexte vnto vs. Shée is (as wée haue saide before) Ensigne-bearer of the Kings armie, of his fore-warde, which is ☉, vnto whome hée geueth power, more then vnto anie other: for by the lightnesse and darkenesse which shée receiueth of him, the Starres haue their beautie and shining, their

darkenesse and obscuritie ☽ is of her nature colde and moist, and maketh the bodies ouer whome she hath dominion, to be fat and moist, and full of ill humours, and to be of white pale colour, and she is of the Element of the Water: and of the seasons of the yeare, she is of the Winter, she doth gouerne and rule the night, hauing also dominion ouer the Seas, making them to ebbe and to flowe. ☽ is one of the three Planets which causeth raine: when she is in ♈, she is a mightie Quéene of great renowme, and reputation, faire, lightsome, pleasant, great bodied, and well made, and will be quickely angrie. When she is in ♉, she is Quéene of a great and mightie realme, and of good humanitie, kéeping hir realme in good peace and tranquilitie, and doth good iustice, and is of al men welbeloued, and loueth rest and ioy, and is something giuen vnto the pleasure of the flesh. When she is in ♊, she is poore and miserable, hauing lost some of her members, doing her businesse and affaires very ill and vnprofitablie. She is of ill nature and condition, ill clad, and of ill conuersation and life, and will neither eate or drinke. When she is in ♋, she is a quéene of great power and of a great realme, taking from, and giuing vnto whome she pleaseth, and is of an absolute power and authoritie, a lady of wisedome, beautie, and prudence, and is welbeloued, authorised, and obeyed in her realme. When she is in ♌, she is a Quéene crowned, but yet without authoritie to do or commaunde, but is in contempt and despised of all them of her realme, eache one liuing at pleasure, as he listeth. When she is in ♍, she is very melancholie, and pensiue, and slumbring, ill apparelled and clothed, louing picke-thanks, and doing nothing that good is. When she is in ♎, she is a Quéene crowned, and doth none other thing but eate and drinke too much, and nothing at all minding her businesse, she is carlesse and rechlesse, taking no pleasure but in mirth, as in dancings, ribaldry, songs, ballets, rounds, companie of women, and of other things of pleasure. When she is in ♏, she is a woman of great and euill thoughts, being the cause of much euilles, which come to her and vnto others, and all by hir ignorance. When she is in ♐, she is a noble and mighty lady, faire, handsome, well made, well clothed, and of good name and fame. When she is in ♒, she is a lady

louing

louing hunting and great pursute of them which auoide afore her: she neuer stayeth in one place, she alwayes goeth and commeth without rest, and taketh things in hand, which serue to no vse, as well in her diet, as in her affaires. When she is in ♓, she is a woman out of order, and careth nothing for faire clothes, but all her pleasure is to hunt, and to play at Cardes, Dice, and such other games, which wasteth her substance, and she careth not much for her businesse. The house of ☽ is ♋, her exaltation is ♉, and her fall ♏.

Of the qualities and powers which ♄ hath in the twelue Signes of the Zodiacke. Chap. 23.

♄ IS a Planet represented by an olde aged man of great trauell, holding downe his head melancholie and sickely, hée is of nature colde and drie, and therefore he is figured like a melancholie man, enuious, long angrie, sluggard, of fewe wordes, kéeping little company, thinking on high things, a man of a prompt and subtill memorie, alwayes thinking on some ancient things which be of an easie intendment, a man fearefull, sad, giuen to come to worke wonders in things of Nigromancie, after the opinion of the Astrologians, which say, that a man being a Saturnian, is much more apte and prompt vnto things of Magicke, then he that is borne vnder an other Planet. When ♄ is ioyned with a good Planet, he is good, and if he be with all ill, he is ill. The Saturnian goeth alwayes softly, and delighteth in buildings, to set vp houses, sowe the earth, and to bée alone, and hath a sharpe sight, and loueth not to lie with women, and hath neuer but fewe children, and that thing which he doth, commeth oftner to his losse then to his profite. Such a man is borne of the coldnesse of the water and of darkenesse. For as ♄ hath no light but such as other Planets doe giue vnto him, as we haue saide here before. For ☉ giueth him the heat and light which he hath, being yet alwayes his mortall enemy. And as touching the Elementes, he is of the Earth: and for the season of the yeare, he is of the Haruest. He is bright in ♊, ♎, ♒: his brightnesse minisheth in ♌, ♐, ♑: he is darke and obscure, ♈, ♑, ♒: his

♄ ♈ ♄ ♉ ♄ ♊ ♄ ♋ ♄ ♌ ♄ ♍ ♄ ♎ ♄ ♏ ♄ ♐ ♄ ♑ ♄ ♒

♒:his obscuritie ministreth in ♓,♈,♉, he is friend vnto ♂, to do ill, and enemy to ♃ because of his godnesse. When ♄ is in ♈, he braggeth and vaunteth of his great actes and valiant, as to haue slaine men, wonne battels, and of things more bad then good, for he causeth warres, burning of Countries, to make brawles betweene men, to decay plants and seedes. When he is in ♉, he is more feminine then masculine, and delighteth in too much beastly leacherie, and the more rather, if that in a figure he be found in company of Fortune the lesse, which is the figure of ♉, but if she be found with *Letitia*, which is also a figure of ♉, it is a signe that he for whom the figure was made, is olde, sickely, and weake of his limbs, and so vexed with griefe, that he ceaseth not to weepe and groane with the paine that hee sustereth. When he is in ♊, he is of ill life, and peruerse nature, melancholy, sad, languishing, painefull, whereby his businesse prooueth ill. When he is in ♋, he is so ill-fauoured and disfigured of visage, that eche man forsaketh and hateth his company. When he is in ♌, in the beginning he sheweth himselfe to be very vertuous and strong, but in the end he is weake and faint. When he is in ♍, at the beginning, he seemeth weake of members, pensiue, melancholy, taking in hand high things, and hard to be done, which in the end will come to his praise, so as in the ende he shall be forced to begge his bread. When hee is in ♎, he is a crowned king, of great power, authoritie, and nobility, hauing pleasure in murthers, to make warre, to haue victorie, to subdue enemies, to raise people, to prepare an army, and put them to the field, and to make great prouision for al kind of munitions of warre, but in the ende he shall become poore, miserable, discomfited, and crie for mercy. When he is in ♏, he delighteth to shoote in harquebuze, long-bow, and crosse-bow, and in a mallice, to make an inuasion, to burne and kill, and doe all abhominable things. When he is in ♐, he is of great stature, croke backed, and counterfeit. When he is in ♑, he is sad, very pensiue, punishing his body by an extreame melancholinesse, and heauinesse, a man which loueth to digge the earth, and to make pittes, and to search treasure in the earth. When he is in ♒, he loueth to kill men, and take away their

goods

goodes by force. When he is in ♓, he delighteth in nothing but to doe euill, and commit murther, and other wickednesse: but in the ende he shall remember himselfe, and become pitifull, mercifull, and to haue compassion on the poore and néedy. His houses be ♐, and ♓, his exaltation ♎, his ioy ♒, and his fall and dissent ♈.

Of the powers of ♃ in eche of the twelue Signes of the Zodiacke. Chap. 24.

IVpiter is a Planet amiable, gentle, gratious, vnder whome, what man soeuer be borne, is commonly of a good braine and vnderstanding, chaste, loyall, and doing wrong to no man: this Planet is mortall ennemy vnto ♄, from whome he hath taken one parte of his mallice by his temperance. For ♃ is a Planet of good temper, hote and moist. He is of the Aire as touching the Elements, and of the Spring as concerning the season of the yeare. Whosoeuer is borne vnder this Planet, is most commonly a man of good apparance and countenance, louing to bée well and honestly clothed. And he is (as I haue before saide) amiable, loyall, and pittifull, and one that will willingly redresse matters, and those which be wicked, but he loueth not them which continue in wickednes, a man true in his déedes, of good conscience and amitie, of good dispositions and conscience, and willing to doe pleasure, wholsome of body, and limbe, a louer of lawes and iudgements, a man which loueth goodnesse and good men, and maintaineth them daily in goodnes, and of things that be wicked, he minisheth the illnesse. There is nothing done by the meane of ♃ which is not good, and commeth vnto a good ende, he is the cause of the clearnesse and pureneſse of the Aire, and of the pleasantnesse of the Windes, and to bring raine in due season by his good nature and qualitie, he mittigateth the heate of the Summer, and the colde in the Winter, he taketh away al ill aires and diseases, he is cleare in ♈, ♉, ♊, and loseth his clearenes in ♉, ♌, ♐, he is all darke in ♎, ♏, ♑, his darkenes minisheth in ♑, ♒, ♓. When ♃ is in ♈, he is of good qualitie and amitie, and delighteth to be well clothed, to eate and

drinke well, and to desire things pleasant and agréeable vnto the body. When he is in ♉, he is a man of good iudgement, wise, discréete, and of great knowledge, and loueth well those which be poore and impotent of their members, and deformed of body. When he is in ♊, he sheweth himselfe a man of great honestie, countenaunce, pleasure, gentle, and of good vocation, learned in humane and Philosophicall Science, but yet a great desirer of women, aswell good as bad. When he is in ♋, he is an high and mightie Prince, hauing pleasure in armes, louing warres, and to gather people together to that intent, a man talkatiue, agréeing with no man, contrarying euery man, and sometime delighting in hunting. When he is in ♌, he is a man that with all his heart loueth hunting, and to shoote in Crosse-bowe, and hand-gunne, and desireth warres, and to assault enemies. When he is in ♍, he is a great roister, defending himselfe with all kinde of weapons, ambitious, and couetous of money, a louer of Philosophie, and of all good Sciences, cholericke, and sometime in an anger, wasting and destroying all thinges that come in his way, or is before him, sometime slouthfull, and hard to be pleased. When he is in ♎, he hath great pleasure in hunting and hawking, and sometime to kéepe company with poore folkes, and sometime with rich. When he is in ♏, he loueth to hunt with the Crosse-bow, and to be a Captaine in warre, and loueth well to gather together goodes, iewelles, and much money, he is also much subiect vnto his owne pleasure and opinion, beléeuing none but his owne brayne, without shame or feare of any other, little minding any businesse but hunting, or else hée is very happy. When he is in ♐, he loueth to ride horses, and to be well horsed and furnished, and to be well clothed, and well furnished and appointed, and loueth as well to haue his horse trapping to be well made as his owne clothes, he loueth iusting and tourney, and to pleade, and goe to lawe. When he is in ♑, he is poore, sickely, miserable, and can not helpe himselfe with his owne members. When he is in ♒, he is a great hunter, well made, faire of body, well clothed, trimme and fine, and loueth to make good cheare. When he is in ♓, he is a great doctor in all Sciences, applying his studie in high and profounde

things,

things, and delighteth much in Musicke, and is of his owne complection merry and recreatiue, but it signifieth, that he shall be in daunger to be deuoured and slaine by beastes. The houses of ♃ be ♐, ♓, his exaltation ♋, his ioy is ♐, his fall ♑.

Of the significations and qualities that ♂ hath in the twelue parts of the Zodiacke. Chap. 25.

MArs is a planet, hote, drie, and feminine. He or she which is borne vnder this Planet, is of complection commonly furious, cruell, desiring war, battell, and combats, and to commit murthers, and slaughters, and loueth strife, debate, and discorde, and to make inuasions, skirmishes, robberies, and death of people. ♂ Concerning the Elements is of the Fire: and touching the season of the yeare, he is of the Summer, when hée is direct his anger continueth but a small time, but it doth much harme, when he beginneth to do harme, he ceaseth not vntil hée haue done and accomplished his exaltation, and then will hée persuade himselfe by little and little to more quietnes. He doth agrée with ♄ in wickednes, bicause they be both ill, and yet haue warre the one against the other, on such wise, that ♄ resisteth ♂ by his great colde and darkenes, but in all other kind of malice they do agrée wel together. ♂ Taketh the part of ☉, because that ☉ both defend him, and also because that ☉ is exalted in his house, which is ♈, wherefore ♈ is the house of ♂, whose nature and complections is very neare vnto the nature and complection of ☉ (as we haue saide before.) He which holdeth of the nature of ♂, is commonly obliuious, & of small perseuerance and vnderstanding, and little considereth the ende and issue of things. This Planet is mortall enemy vnto ☽, and is of small force in moist Signes, but he is strong in those which hold of the Fire, and of the Aire: his brightnes is great in ♒, ♓, ♈, & diminisheth in ♉, ♊, ♋, he is darke in ♌, ♍, ♎. and deminisheth his darkenesse in ♏, ♐, ♑. When he is in ♈, he signifieth clamors, seditions, rebellions, deceits, strife and debate, and is Captaine of an ill company, and inuenteth the forces to ouer-run, & kil folks with swords and other weapons, and by that meanes is feared of all

the worlde. When he is in ♉, he is ill, a glutton, a leacherer, irkesome, a murtherer, a sorcerer, a rauisher of women, hée is homely of visage by the strake of a sworde vpon his face, he loueth to play at dice and cardes, to sing wanton songs, and to commit all the vices of the worlde. When ♂ is in ♊, he is a poore souldior, hauing nothing but his sworde, and hath lost and scattered the things which he searcheth for, and pursueth them which fly away, and hath bëene hurt in the arme, and is seruant vnto them which haue likewise bëene hurte and haue lost some of their members. When he is in ♋, he is a squire of the stable, a rider of horses, shoting well in Gunne and Crosse-bowe, and medleth with the feate of warre, and is feared and doubted, his face is illfauoured, and misformed, so that a man will laugh to loke vpon it, hée is a great taker of Serpents and Snakes, by inchaunting of them, and sëemeth to cure and helpe diseases by words and inchauntments. When he is in ♌, he is very strong and mighty, well made to shote in gunne and crosse-bowe, bëeing of a cholericke nature, and like vnto a man desparate will teare and plucke his owne beard, and knocke his head against the walles in his rage. When he is in ♍, he is ill faced, or hurt and blemished in his face, a man which will be long angrie, and one that sëeketh to take things difficult, as forts, castels, towns, and to doe the things which passe the power of man, one of his eies is put out, one of his members is cut away, and he is olde or poore. When he is in ♎, he is very well featured, fine and neate, louing weapons and armour which is fine and bright, he is well appointed in his apparell, and practiseth to shote in gun and crosse-bowe, and loueth to sing, take ease, and to make good chëere, he is also desirous of womens company, and sometime defileth himselfe by his owne nature. When he is in ♐, hée is merry, and disposed to sporte, pleasant, scornefull, a babler, and sëeble, like vnto a woman, and këepeth himselfe finely, neate, and trimme, making men astonied with his wordes. When hée is in ♑, he is a rich and mighty King, victorious, and taketh nothing in hand but it turneth to his praise. When hée is in ♒, hée is mischeuous dombe, putting strife betwëene folkes, be they on horsebacke or on foote, and maketh them to fight one with an other,

other, one of his eies is out, and hée is hurte on one of his legs. wherby hée is lame or els hée hath an hurte in one of his members. When hée is in ♓, hée delighteth in the Arte of diuination and inchauntry, and loueth to play with women, and is much subiect vnto his owne pleasures, yet is he victorious ouer all his enemies, and sometime killeth men without cause or reason. His houses be ♈, ♏, his exaltation ♑, his ioy ♏, his discent ♋.

Of the qualitie which ♀ hath by the twelue Signes of the Zodiacke. Chap. 26.

VEnus is a planet cold and moist, making those persons that be subiect vnto her, happy, faire, merry, fine in their apparel, alwell bodied as may be, and of small effecte. This Planet is friend to ♂, for the correspondance of the natures of them both, and causeth pleasure and cleanlines, but by the excessiue heate and drines of ♂, they be contraries. When ♀ is ioyned with ♂, she taketh away much of his malice, shée doth also agrée with ♄, because of ♎, which is the house of ♀, and the exaltation of ♄. ♀ Maketh men to be of goodwill, liberall, and well spoken, apt to Musicke, and to make rounds, ballets, and to play well on musicall instruments. When shée is ioyned with ☿, she maketh persons apte and méete to write well, paint well, pourtray, and draw an image, she maketh them peaceable, not hainous, neyther louers of debates or strifes, such people take much heauines and griefe for small things, as women doe. ♀ Is temperate and moist: and as concerning the Elements, she is of the Water, but not so much as ☽: and touching the seasons of the yeare, shée is of the Winter, but somewhat lesse then ☽, and is more flegmatike then she, like to a woman. When ♀ is in ♈, she is sad, sorowfull, poore, much suffering, melancholie, and pensiue. When she is in ♉, she is noble, high, mighty, and of great renowme and reputation, a louer of Kings and of their children, and of all Princes and Nobles, remaining daily with them. When she is in ♊, she is pittifull and mercifull, hauing compassion ouer the poore, and giueth much almes. When she is in ♋, she loueth to be well apparelled, to eate and drincke well, to

daunce, to leape, to play at ball with men, to haue chaines, ouches, diamonds, rubies, and other faire and costly brooches. When she is in ♌. she is sicke, lustlesse, and can not helpe herselfe with her owne members. When she is in ♍, she is in perplexitie, sorrowfull, angrie, enuious and ill contented, hauing one of her members cut away and lost, a seruant of poore folkes, which haue also lost some of their members. When she is in ♎, she is a great lady and mistresse, angrie, chiding, and fighting, and seeketh nothing but strife and quarrels, and fauouring men of warre for her defence, and to be maintained in her quarels. When she is in ♏, she delighteth in strife and contention, and to oppresse other, and to take their goods away by force and violence. When she is in ♐, she taketh pleasure to shoot in crosse bowe, and to beare the pike, and halberd, and to ioist in tourny. When she is in ♑, she delighteth to heare singing, and to eate and drincke well, and to be drunken sundry times, and because that she is faire, pleasant, and of faire stature, she also loueth faire things, and to haunt the like company. When she is in ♒, she loueth to hunt and to hawke, and loueth Hawkes of all kindes. When she is in ♓, she is quéene of a great realme, rich, mighty, and of great wisedome and knowledge, and executeth all things which she doth by knowledge, and doth gouerne her realme, and doth maintaine it in peace by her great knowledge, and loueth her subiects well, because they take great pleasure to learne science, lawes, and customes. The houses of ♀ be ♉, ♎, her exaltation ♓, her ioy ♉, her fall ♍.

Of the qualities and powers of ☿ in the Signes of the Zodiacke. Chap. 27.

MErcurie is a planet of a good spirit, and of great knowlege, his nature is to be good with good, and bad with bad, hée is hote and drie, on such wise, that he is a Planet masculine with the masculine, and feminine with the feminine. His force doth diminish and weaken in the house of ☿, and he is friend to ♃ in science and doctrine, in his ioy and sodaine moouing, he doth participate with ♂. He which boldeth of him is likewise hastie

and

and sedame in all his doings, and will not do any thing but that
whych taketh him in the head, he is very apt to learne, and of a
subtill intendment, but of a small courage, and is sometimes a
great deceiuer, and a traitour: he is one of the three Planets
which causeth raine. When ☿ is in ♈, he beateth and killeth
folks, he maketh strifes, debates, contentions, and murmurings.
When he is in ♉, he is excessiue in eating and drinking, and
playing, he will be pleasant, and loue to sing and dance, and to
vse the like company, he is vntemperate in his diet, and slouth-
full in all his doings. When he is in ♊, he delighteth to haue
debates, and appointeth himselfe to go to lay waite to kill men,
and to preuent others, hauing no delight but to slay and ransack
others. When he is in ♋, he is euill, malicious, a dissembler,
traiterous, disobedient, ready to do wickednes, and melancho-
ly. When he is in ♌, he is giuen to warre, caring not to kill
a man, and loueth nothing but contention, strife, and debate.
When he is in ♍, he delighteth to shoote in hand-gunne and
crosse-bowe, and loueth horses, harnesse, and men of warre, as
well the lesser as the greater, and to be well clothed, decked, and
appointed. When he is in ♎, he is wise, well seene in al kind
of knowledge, and a great Historiographer or writer of histo-
ries. When he is in ♏, he is of a good making and stature, of
a good countenance and apparance, and loueth to be well horsed,
and gorgeously apparelled. When he is in ♐, he is quarellous,
making great prouision in his house to assault his enemies, to
ouer-runne and kill them. When he is in ♑, he is poore, ill
clothed, sickely, asking for Gods sake, and lame of one of his
members. When he is in ♒, he is a great Astrologien, Diuine,
Geomantien, and an interpreter of dreames. When he is in
♓, he is great, rich, and mighty, and in good order, sumptuously
clothed, and full of all good vertues and manners. His house is
♍, and ♊, his exaltation ♍, his descent ♓. And thus by the
discourse of the Chapters there is manifestly declared vnto you,
the conditions, powers, and natures of the Planets, to the end
you may come to iudge eche figure. And you shall iudge accor-
ding to the nature and condition of the Planet, from whom shee
holdeth and commeth out (as we haue saide of the Elementes)

as the figure Aquisitio is attributed vnto ♈, Letitia vnto ♉, Puer to ♎, and so consequently of the others, as the examples shall shew hereafter. Now must we speake of the Zodiacke, following our former promise, the most plainest and manifest that we can, although that it doe not much touch the matter of Geomancie.

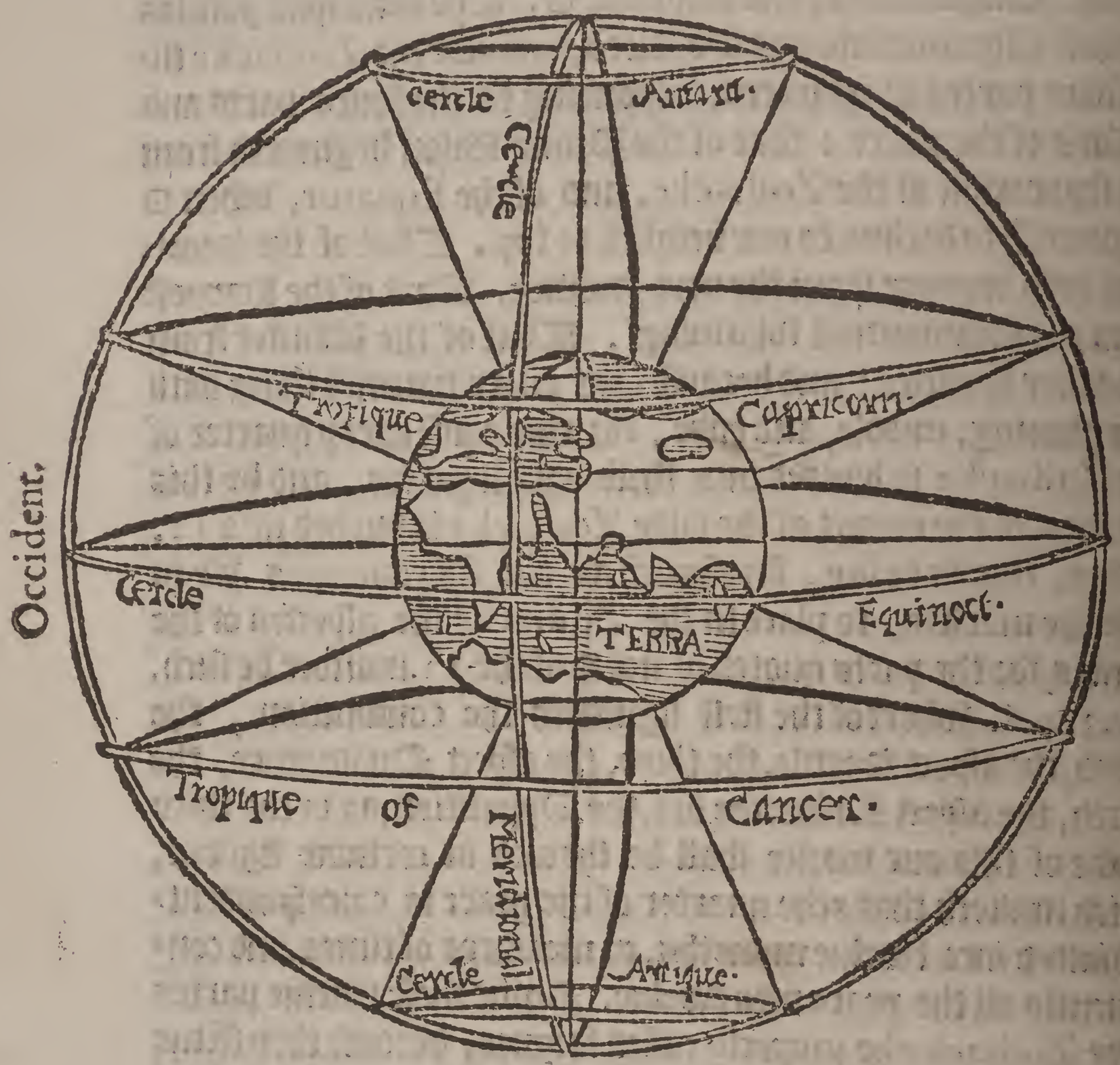
Of the Sphere and Circles of Heauen.

Chap. 28.

The Sphere and all the compasse of Heauen is diuided into ten Circles, whereof foure be lesser, that is to say, the Artique, and the Antartique, the tropicke of ♋, and the tropike of ♑, the other fiue be greater, that is to say, the Equator, and the Zodiacke, the two Pillers, the Meridionall, and that of the Orizon: of the which Circles, the greatest is the Equinoctiall, because it diuideth and parteth the worlde into two: the next greatest is the Zodiacke, because he parteth the Equinoctiall by the middle. And bicause we haue no great nede of these, as touching this our Arte, we will now cease talking of other things, and speake only of this & of the Signs. The Zodiacke, or otherwise called the Circle of life is that, which appointing the way of ☉ is set ouerthwart and oblique amongst the other poles of the world, of the which Zodiacke the one moitie declineth from the Equator to the pole Artique, & the other moitie descendeth vnto the Antartique, and that is the cause that it is many times called, the Circle oblique, because that the situation and oblique setting of him in the respect of the Equator, and of the place of the first mouing were expedient and necessary, because that by the course and recourse, or reuolution of the planets, and espetially of ☉, eche parte and quarter of the Earth be alternately moued for the bringing forth and growth of things. Furthermore, the Circle is called Eclipticall, because the Eclipse neuer commeth vnto ☉ and vnto ☽, but when those two planets be in one Zodiacke, and so the Circle Zodiacke diuideth all the Sphere of the worlde, and the Equator into two parts,

partes, of the which two Circles the common spaces betweene them be called Equinoctiall, that is to say, when that ☉ is in either of them, the night and day be equall, but the points which be in the middest betweene the saide diuisions and spaces be called the Tropickes and points of the Solstices, that is to say, the conuersions, stations, and stayes of ☉. The principall pointes of these Equinoctials and Solstices, do diuide the Zodiacke into foure partes or quarters, responding to the foure parts and seasons of the yeare: that of the Prime season beginneth from the separation of the Zodiacke, and of the Equator, when ☉ beginneth to decline to our heighth or top. That of the Summer doth beginne from the next Solstice. That of the Haruest from the Equinoctiall following. That of the Winter from the other Solstice: and because that euery naturall thing hath a beginning, middle, and ende, for this cause euery quarter of the Zodiacke is diuided into three equall partes, and by this meanes all the circuit of the saide Zodiacke is diuided into 12. partes, that is to say, forasmuch as the Astronomers vse to note the markes, to place in the Zodiacke the aspectes of the planets, for the parts quoted or noted of the 12. number be such, 1.2.3.4.6. whereof the first signifieth the coniunction, the second, the aspect Sextile, the third, the aspect Quadrature, the fourth, the aspect Trine: the first, the Opposition, as in the third Booke of this our worke shall be shewed in certaine figures, which maketh that eche quarter of the yeare is correspondently diuided into twelue moneths, or measures of times, and consequently all the yeare into twelue. Nowe these twelue partes of the Zodiacke be properly called Signes, because they seeme to define and termine to vs the most noble and notable mutations of the Aire, and of all things chauncing all the yeares, after the discourse of ☉, by all the Zodiacke, and therefore of many it is called the Guidon or Ensigne-bearer of the times.

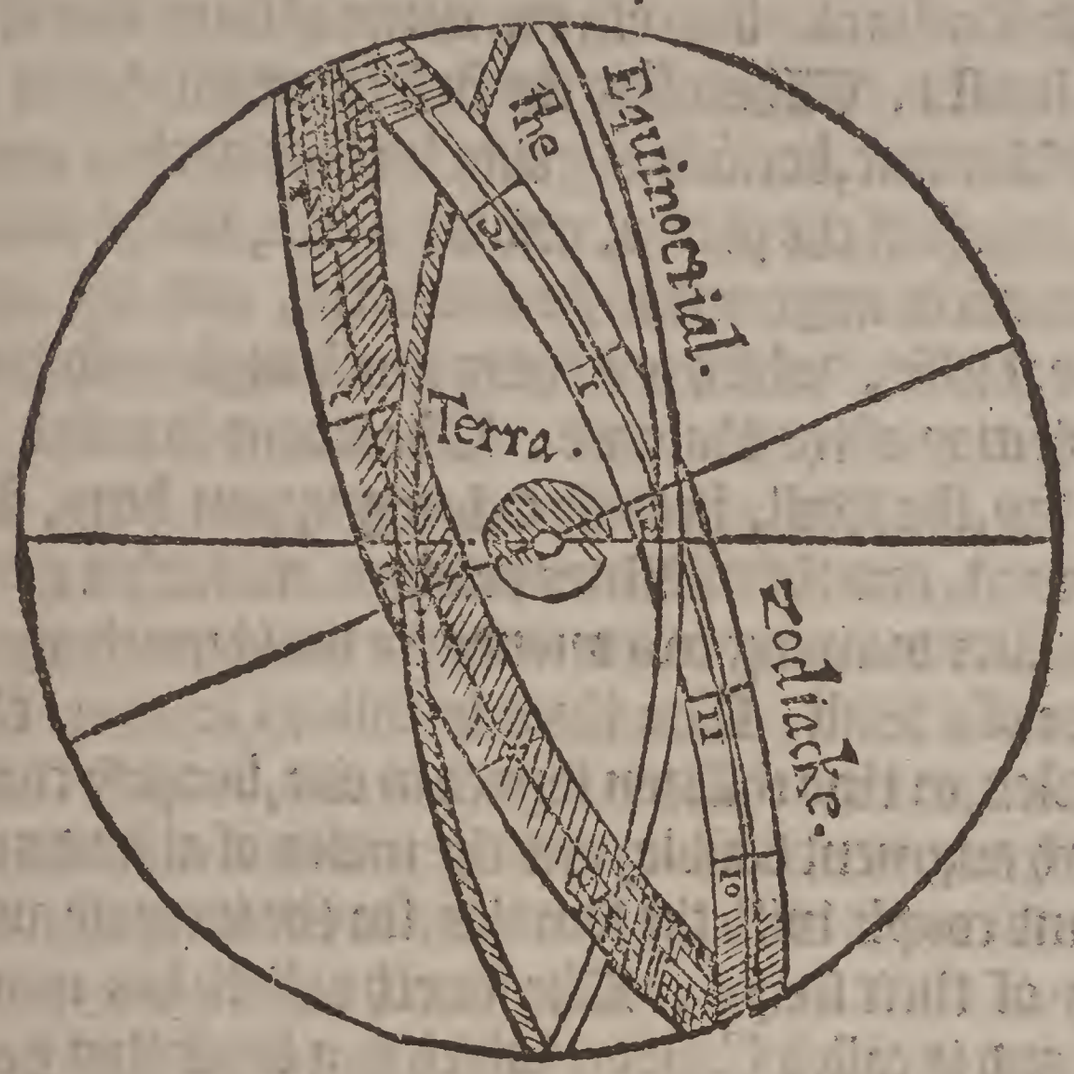
A figure of the lesser Circles.



The pole Artique.

The

The figure of the Zodiacke, of the Equator, and of their poles.



Of the proper names of the Signes of the Zodiacke, and of their diuisions, degrees, and qualities. Chap. 29.

NOw must you know, that the twelue signes of the Zodiacke take their beginning and originall spring of the diuision of the Equinoctiall of the Prime or Spring time, that is to say, at that time that ☉ beginneth to decline towards our region, and the dayes doe win vpon the nights, and be in their order destributed to the contrary of the first mouement, according to the succession of the first mouement, as well of the planets, as of the stars fixed, which is from the Occident by the South, toward the Orient. And because that ☉, according to his diuers influence, that is to say, more rather right or straight then oblique or croked casting of his beames, and according to the diuers preparation of the substance of the inferior things and difference of the tyme going by eache Signe, doth moue and also chaungeth in like manner the inferiour thinges vnto the like

disposition, which is the nature of these things, and of beastes, and that it seemeth to cause sundry effects, and for this cause eche signe of the Zodiacke beareth the name of some one of the said things or beasts. Wherefore the first is called Aries, that is to say, the Ramme, because ☉ going by that parte, approcheth neare the course of the places, and his heate, mixed with moistnes, beginneth to augment little and little, and the Aire doeth temperate it selfe, which is a thing much nigh vnto the nature and complection of the Ramme. The second is called Taurus, that is to say, the Bull, because ☉ being vppon him, his heate doth augment, and the moistnes resolued, maketh a temperatenes of the Aire drawing to a drienes, a thing much agreeing to the nature of a Bull. The third is called Gemini, that is to say, twindles, or two children ioyned in one, because that in this season doth augment double, and the males of al kinds of beasts do ioine and couple with the females, for the increase and bringing forth of their shape. The fourth taketh his name of the Crabbe, and is called Cancer, which is a beast that goth backward, by reason that ☉ returneth toward the Equator, whence he first came, in obseruing the discents and declinations of a contrary order vnto that which he had in Gemini. The fifth, because of the extreame heate which is then accompanyed with a drynes, taketh the name of a Lion, for the Lion is strongest of all the beasts, and of a complection hote and dry. The sixte is attributed vnto the Virgine, which is a thing barren, and very weake, for then the heate diminisheth, and the dryneste which he bringeth in, hath dominion, by meanes whereof all things doe cease to growe and to increase, and become barren, except (it may be) the extreame concoition of some. The seauenth After is not onely called Libra, or the Ballaunce, because that the dayes and nights be then equall, but also because it maketh alike waight and measure of the qualities betweene the heate which then fainteth, and the colde which doth then begimne to come in. The eight is called the Scorpion, as the parte venemous and mortiferous of the yeare, for by the drynes which then doth excell, and is in his force, and the coldnes brought in, which be two qualities enemies vnto nature, there

commeth

commeth corruptions of the Aire, and by that meanes pestilences or other dangerous diseases. The ninth is called the Archer, and is called Sagittarius, for when ☉ commeth vpon this signe, his heate being vanquished, the colde hath dominion, and thereof commeth fogs, mists, showes, frosts, and other such pernicious alterations, hurting on all parts the beasts, and al things having the vegetiue life, as if they were darts and arrowes venomed. The tenth beareth the name of the Bucke, and is called Capricornus, which is a beast of colde nature, dry, and melancholy: for ☉ being then gone farthest away of al the yeare, he goeth from our climate and region, and by that cause the Aire becommeth distempered, by the occasion of the great and extreame colde that is then accompanyed with drynes. The eleuenth is called Aquarius, that is to say, a caster of Water, because that dryues sayling, moistnes commeth in againe, for then ☉ returneth towards the Equator, and by reason of coldenes, which then is Lady, there commeth much snow and raine. Finally, the twelfth and last signe hath not wythout great occasion taken the name of Fishes, because they be beastes of the water, for then the coldenes of the tyme beginneth by little and little to ende: and by the comming of ☉ into the toppes of our regions, the moistnes frozen and congealed doth dissolue, and thereof commeth a temperatenes of the Aire, much watry and rainy. And thus appeareth the reason why the signes of the Zodiacke beare the names they haue, and thereof commeth also, that the fired starres comprised about the way of ☉, and vnder these twelue Signes be brought in the figures of the saide beastes afore named, or of other things: to the ende, for to knowe eache constellation answereth vnto eache quality of the said Signes, and the properties of the Signes answere not to the images and natures of the Starres. You must note, that of these twelue Signes there be fiue Artique, or Septentrionall, that is to say, these, ♈,♉,♊,♋,♌,♍, and the other fiue Antertique, Meridionall, or Southerne, that is to say, ♎,♏,♐,♑,♒,♓. There is also three which be of the nature of the Fire, that is to say, ♊,♋,♌, other three which be of the nature of the Water, ♐,♑,♒, other three be of the Aire, ♓,♈,♉, and

thẽ other which be of the Earth ♑,♎,♏. The Signes Masculine be those which be of the Fire and of the Aire: the feminine be these which be of the Water and of the Earth: the Orientall be those which be of the Aire: the Occidentall bée those of the Earth: the Meridionall be those of the Fire: the Septentrionall be those of the Water. Some be figured in forme of man, which be ♊,♎,♒, and ♓: some in forme of beasts, as, ♈,♉,♐,♑, and ♌: others in forme of other liuing things, as, ♋,♍, and ♎.

Eche one of these Signes is diuided into twelue equal parts: and by the like consequent, all the Zodiacke into 360. degrées, and eche degrée is diuided into 60. minutes, wherof at this time I will speake no more, because it maketh not much vnto the Science which we treate of, which is Geomancie. The one parte of these Signes be saide to ascend directly, and the other oblique or backeward. They which doe ascend directly beginne at the signe of ♋, and ende at ♑, they which descend oblique or thwarte beginne from ♐, and ende at ♊: those which doe goe thwarte, obey vnto them which goe direct, as by way of example, ♊ obeyeth ♋, ♉ to ♌, ♈ to ♍, ♓ to ♎, ♒ to ♏, and ♐ to ♑. The first signe is ♈, and he agréeth in way with ♓, ♉ with ♒, ♊ with ♐, ♋ with ♑, ♌ with ♏, ♍ with ♎. The Circle of the Zodiacke is diuided into two partes, whereof the greater is called the moity of ☉, and beginneth at the signe of ♌, and endeth in ♐. The other is lesse, and is called the moitie of ☽, and beginneth at ♋, and endeth at ♒. The moity of the beginning of ♈ endeth in the ende of ♍, and is called the moitie hote, the other which beginneth at ♎, and endeth at ♓, is called the moitie colde. The fourth parte of this Circle which is at the beginning of ♈, vnto the end of ♊, is called the Prime time hote and moist, signifying yong age, which is hote and sanguine. The other fourth parte which beginneth at ♋, and endeth in ♍, is called Summer, hote and drie, and doeth signifie youth from twentie vnto fiue and thirtie yeares, which commonly is hote and cholericke. The other which is from the beginning of ♎, vnto the ende of ♑, is called Haruest, colde and drie, signifying age, which is commonly colde and melancholy.

The

The last which hath his beginning from ♑ vnto the ende of ♓, is called Winter cold and moist, signifying crooked age, which is always feeble, and fleugmatike. Amongst these Signes, some be moueable, others fixed, and others common. ♈, ♋, ♎, ♑, be called moueable, for when ☉ entreth into ♈, he moueth and changeth the Winter time into the Prime, and so of other into other seasons. The fixed be ♉, ♌, ♏, ♒, and thus called, for when ☉ entreth into one of them, he maketh the time firme, constant, and resting. The Signes common be ♊, ♍, ♐, ♓, called common, for when ☉ entreth into any of them, he moueth the time sometime one way, and sometime another. At this time I will speake no more of the Signes, vntill that hereafter shall be shewed howe to fitte or make meete the Signes vnto the figures. As touching that which we haue spoken in this Chapter, if ye doe well vnderstand, consider, and remember the same, it will open your vnderstanding maruellously to iudge a figure well. And to the ende ye may the better vnderstand the same, I did thinke good here to shewe vnto you the pourtraict of that which we haue here spoken of.

I A

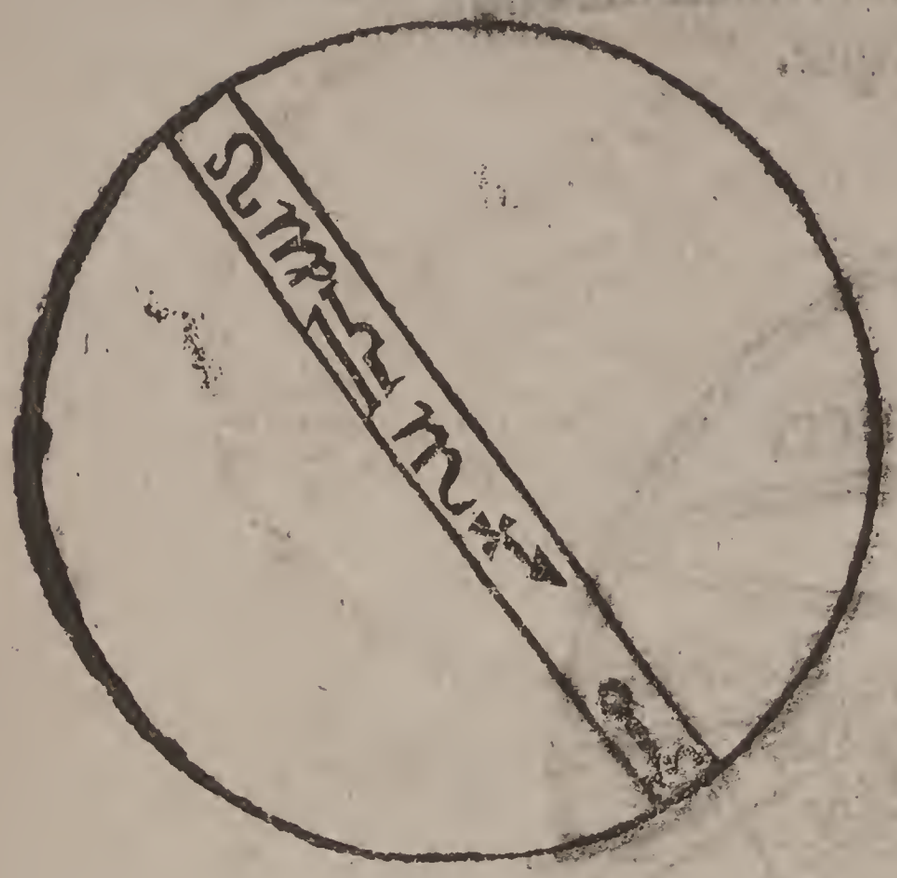
A figure for to knowe the Signes, and all the discour-
ses of their saide qualities, according
to the foure seasons of
the yeare.

Other

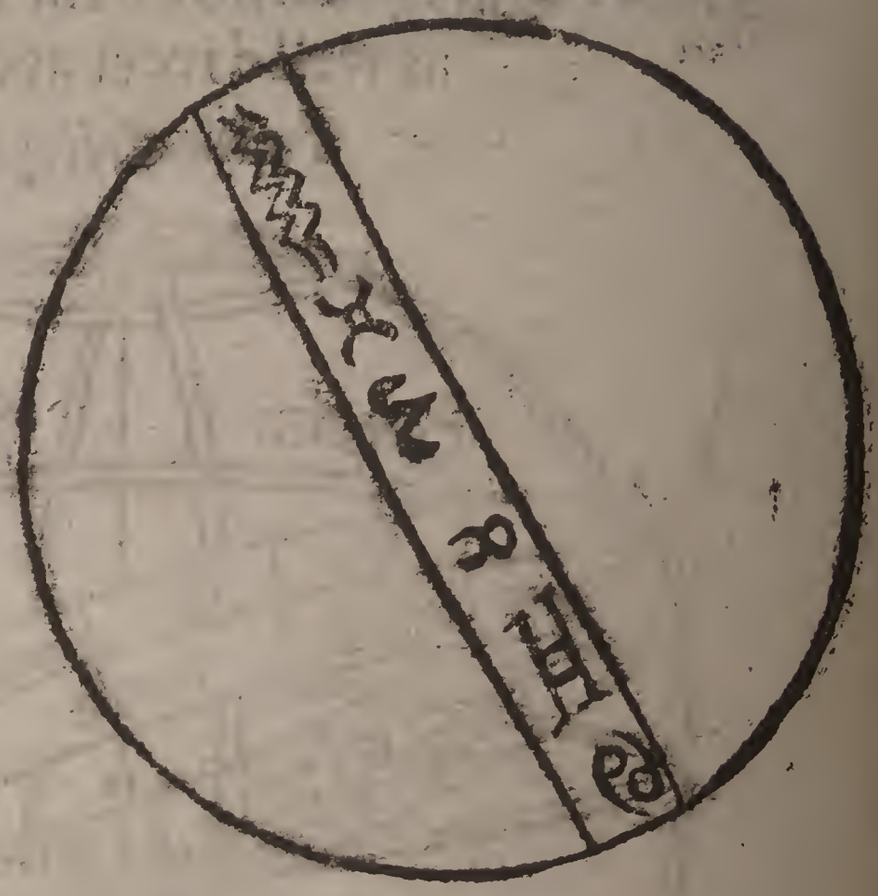
Other figures to knowe the signes which moove as well direct as oblique.

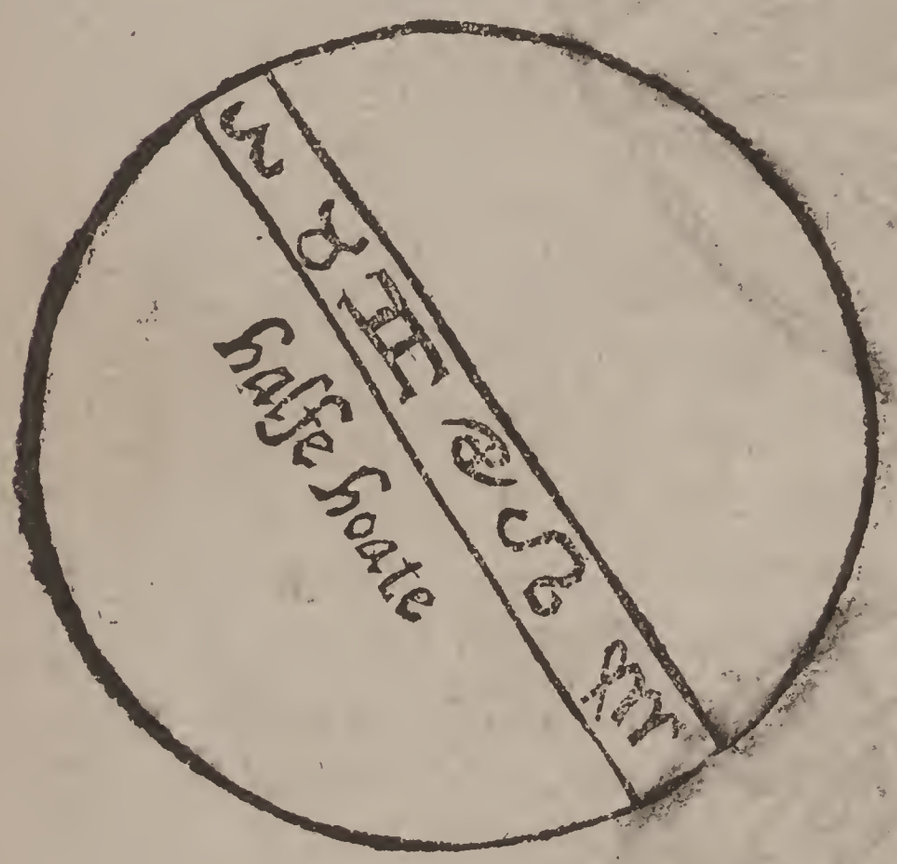
Pole Arctique.

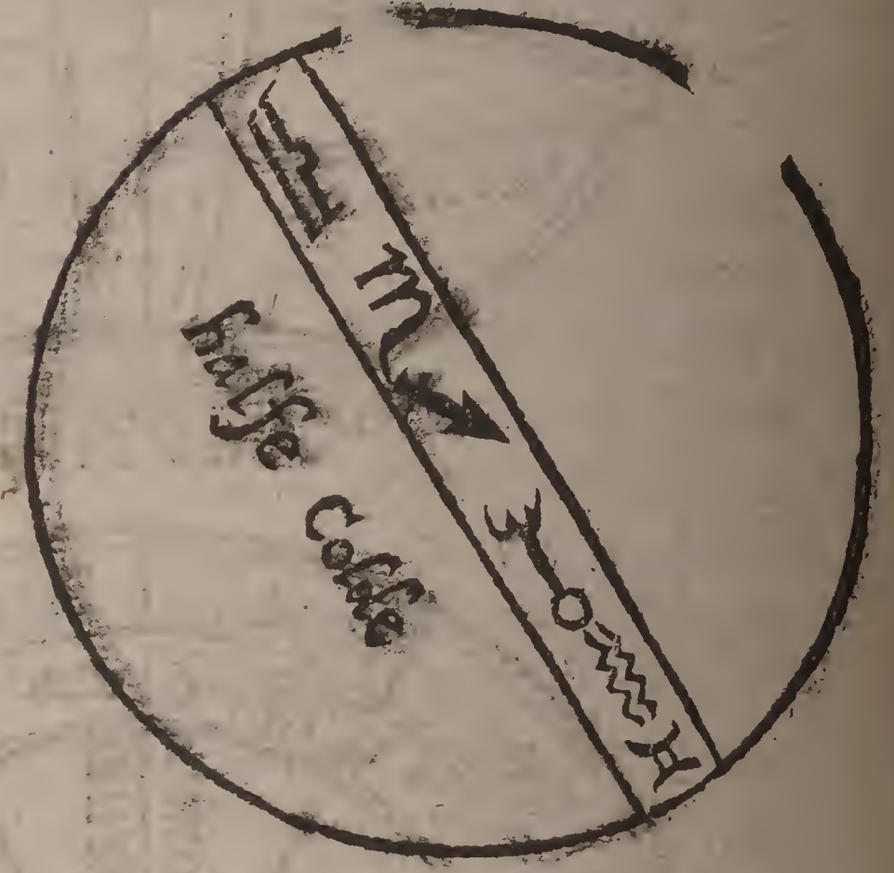
The great moity of ☉

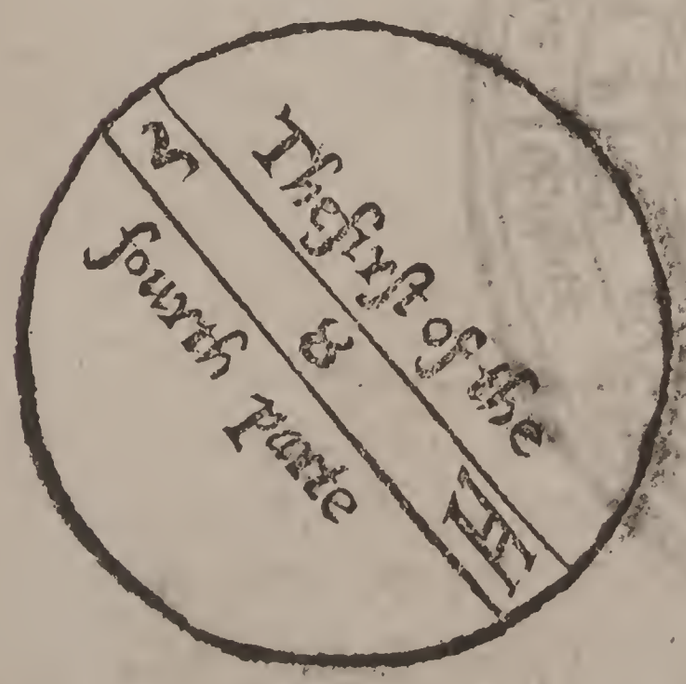


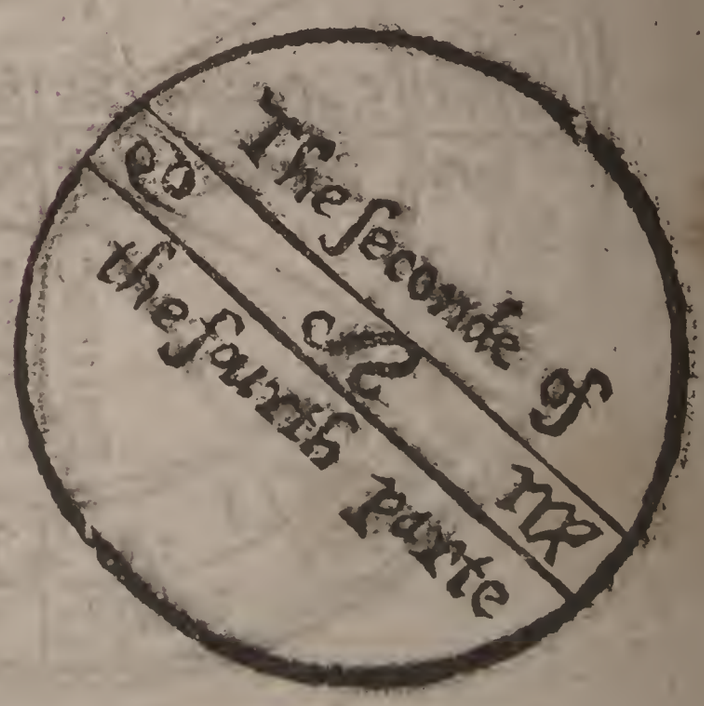
The great moity of ☽

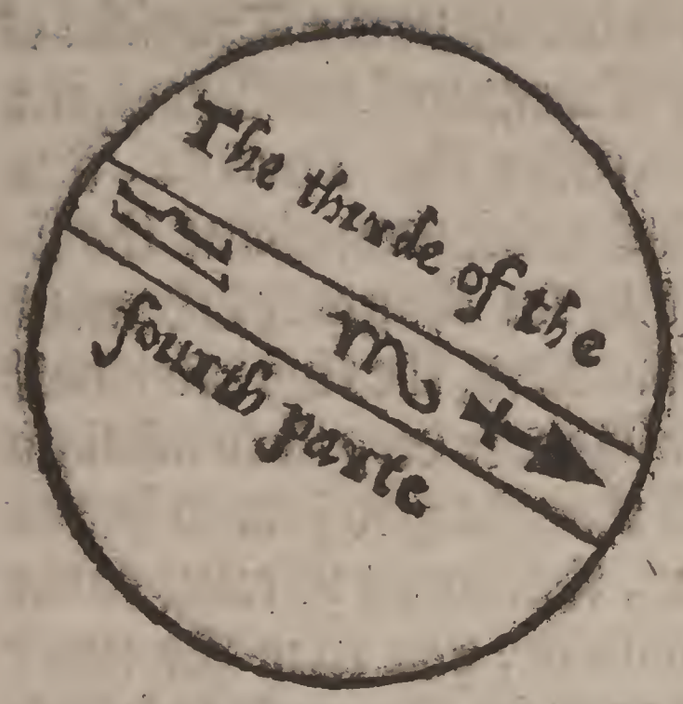


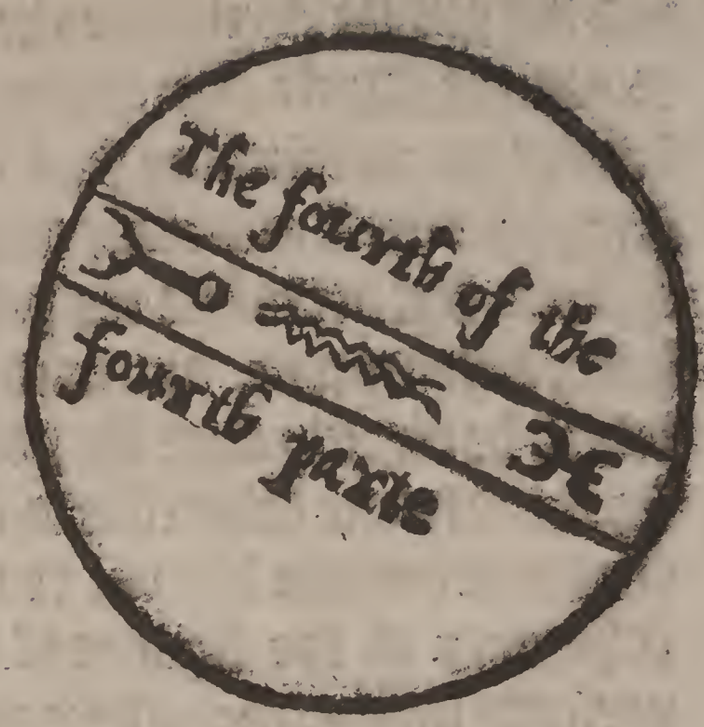










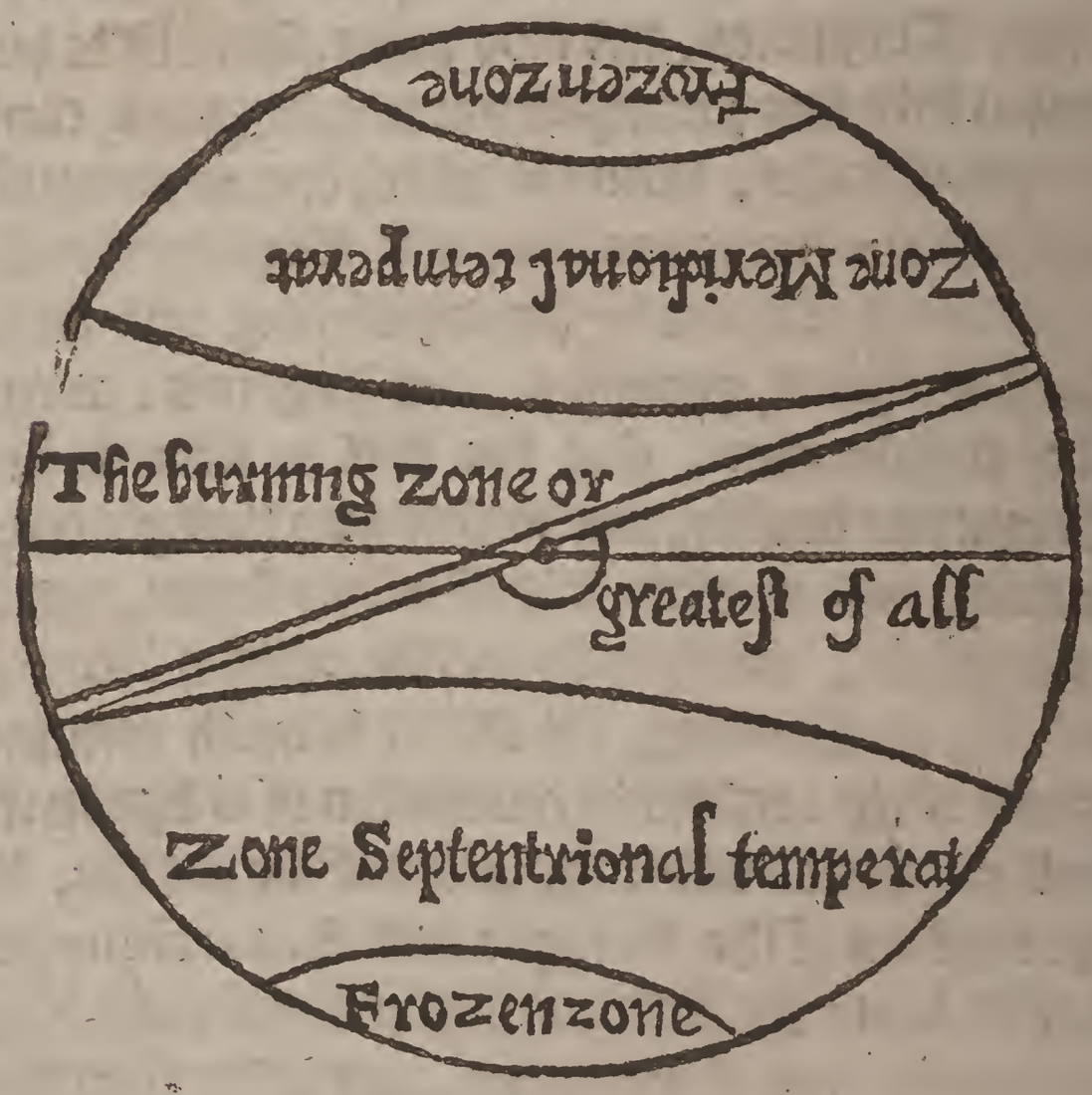


Of the fiue principall Regions of the worlde, commonly called Zones. Chap. 30.

YOu must note moreouer, that the lesser Circles which wee haue here before onely touched, in passing by them, that is to say, the two Tropickes, and two poles, seemeth to diuide the whole Heauen into fiue principall parts or regions, commonly called Zones or Girdles, vnto the which doe as many climates and Countries answere proportioned in this terrestriall globe. And these Zones or Girdles by farre differing one from an other, as well in figure, greatnes, and largenes, as in nature accidentall or temperance. For the first is scituate betweene the two Tropickes doubly, and diuided into two partes, be the Circle Equator, and therfore it is all of one forme, and the biggest of all the other, which may well be called a Zone, and is called Torrida, or Burning, for that it seemeth continuallie to burne, because of the continuall reuolution of ☉ vppon it. The two outmost compelled vnder the poles of the worlde, be inclosed with the borders of the Artique, and Antartique, which do seeme rather to beare the forme of a Circle then of a Zone. And they be like equall, and of one forme, and lesser then the others be. Betweene these two Regions, and that of the middle there be other two placed, and be like equall one to an other, yet limited with a greater, larger, and ampler Circuit rounde about the Tropickes then the other of the poles be, whereof we doe inhabite that which is contained betweene the Tropicke of ♋,

and the Circle Artique: the other is betwéene the Tropicke of ♑ and the Circle Antartique both of them wel, temperate, and inhabited, as touching that which is called the Torrida, it is one of the most moderate and pleasant habitation aboue the Equator, but betwéene the poles, it is for the great vehement heate distempered, and hard to be inhabited, the two vttermost which be directly ouer the poles, be likewise very ill to inhabite for the extreme colde that is there. I thought good here to speake thus much of the Zone, to the ende, that when ye come to the Chapters of the figures of Geomancie, you may the more perfectly knowe the nature and property for the qualitie which some holde of the Earth, others of the Aire, some of the Water, and some of the Fire, as is before declared vnto you.

A figure of the Zones of the Earth.



Of the figures and Charactes of the Planets.

Chap. 31.

After that the faculties, powers, and qualities of the planets of the Signes of the Zodiacke, haue béene declared.

Now

Now resteth it to figure out the Charects, and to shewe howe ye must appropriate them to the figures of Geomancie, to the ende, that when you find them to be accompanyed with the said Planets, you may the better know their signification, and that the iudgement which shall be giuen of the figure vpon the question made, may be more certaine and sure. Now behold, hereafter followeth the pourtraiture, and the names which all the Astrologians and Geomantians doe vse.

Saturne	Iupiter	Mars	Sol	Venus	Mercurie	Luna
♄	♃	♂	☉	♀	☿	☽

Of the houses of the Planets.

Chap. 32.

YOu must understand, that forasmuch as eche of the planets hath two houses, ☉ and ☽ excepted, which haue but eache of them one. The houses of ♄ be ♑ and ♒, the houses of ♃ be ♐ and ♓, the houses of ♂ be ♈ and ♏, the house of ☉ is onely ♌, the houses of ♀ be ♉ and ♎, the houses of ☿ be ♊ and ♍, the house of ☽ is onely ♋: beholde here is the pourtraiture.

♄	♃	♂	☉	♀	☿	☽
♑ ♒	♐ ♓	♈ ♏	♌	♉ ♎	♊ ♍	♋

How the Planets must be attributed vnto the figures, and the figures to the Planets, as well direct as retrograde. Chap. 33.

AND for to know and vnderstand vnto which of the Planets the figures of Geomancie must be attributed, and to vnderstand which be the direct, and which be the retrograde, I haue thought good here in this place to describe out a figure, and by two letters to giue you the significations thereof. Whereof the letter D shall signifie direct, and the letter R retrograde, as we shall here see by example.

Of the names and Characts of the signes of the Zodiacke. Chap. 34.

After that we haue figured the Planets according vnto the Characts which the Astrologians haue vsed to attribute vnto them, and shewn how they ought to be appropriated to the figures of Geomancie. Now resteth it to doe as much by the Signes of the Zodiacke, to the end, that the Geomancian hauing fully and perfectly the knowledge of his Arte, and be ignorant in nothing which belongeth to iudge a figure perfectly. Beholde, here is an example.

Aries

1	2	3	4
Aries the ramme ♈	Taurus the bull ♉	Gemini twinnes ♊	Cancer the crabbe ♋
5	6	7	8
Leo lyon ♌	Libra ballance ♎	Virgo virgin ♍	Scorpio scorpion ♏
9	10	11	12
Sagittarius archer ♐	Capricornus goate ♑	Aquarius water ♒	Piſces fiſhes ♓

How the Signes be attributed to figures, and the figures to the Signes. Chap. 35.

NOw must we ſhew howe the Signes be attributed to the figures, and the figures to the Signes: which argument is (as we haue ſaide before) how to know to iudge a figure perfectly after the Arte of Aſtrologie. Wherefore the firſt (as yée may eaſily ſée by the example which followeth) which is, *aquiſitio* is attributed to ♈: the ſecond wich is *lætitia* is attributed vnto ♉: the third called *puer* is giuen to ♎: the fourth which is *coniunctio* is attributed vnto ♍: the fift which is *fortuna minor* is ſubiect vnto ♉: the ſixt which is *rubeus* is attributed vnto ♊: the ſeuenth which is *cauda draconis* is attributed vnto ♐: the eight which is *amiſsio* is attributed vnto ♎: the ninth which is *populus* is geuen to ♑: the tenth which is *via* is put to ♌: the eleuenth which is *albus* is giuen to ♋: the twelfth which is *puella* is attributed to ♎: the thirteenth which is *triſtitia* is giuen to ♏: the foureteenth which is *carcer* is giuen to ♓: the fifteenth which is *caput draconis* is attributed vnto ♍: the ſixteenth which is *fortuna minor* is attributed vnto ♒. And thus haue you an aduertiſement vnto which of the twelue Signes eche figure is attributed, the which, that you may knowe the more euidently, I haue here ſet this figure following.

The manner to attribute the signes to the figures, and the figures to the signes.

1	2	2	4
Aries	Taurus	Aries	Virgo
♈	♉	♈	♍
✶ ✶	✶	✶	✶ ✶
✶	✶ ✶	✶	✶
✶ ✶	✶ ✶	✶ ✶	✶
✶	✶ ✶	✶	✶ ✶
aquisitio	*lætitia*	*puer*	*coniunctio*

5	6	7	8
Taurus	Gemini	Sagittarius	Libra
♉	♊	♐	♎
✶	✶ ✶	✶	✶
✶	✶	✶	✶ ✶
✶ ✶	✶ ✶	✶	✶
✶ ✶	✶ ✶	✶ ✶	✶ ✶
fortuna minor	*rubeus*	*cauda draconis*	*amissio*

9	10	12	12
Capricornus	Leo	Cancer	Libra
♑	♌	♋	♎
✶ ✶	✶	✶ ✶	✶
✶ ✶	✶	✶ ✶	✶ ✶
✶ ✶	✶	✶	✶
✶ ✶	✶	✶ ✶	✶
nepkins	*via*	*albus*	*puella*

13	1	15	16
Scorpio	Pisces	Virgo	Aquarius
♏	♓	♍	♒
✶ ✶	✶	✶ ✶	✶ ✶
✶ ✶	✶ ✶	✶	✶ ✶
✶ ✶	✶ ✶	✶	✶
✶	✶	✶	✶
trisbitia	*carcer*	*caput draconis*	*fortuna maior*

Of the domination which the Signes haue ouer the parts of mans body, trees, seedes, and Regions. Chap. 36.

MOreouer, the Signes haue sundry dominion and gouernement ouer the members and partes of the body of man, ouer hearbs, sées, plants, and regions, as I will here declare vnto you. And first ♈ hath dominion ouer the head, and face of man, and of regions, he gouerneth Babilon, Arabia, Persia, and Palestina. ♉ Gouerneth the necke and throat of man, and the artificiall trées, and is superiour ouer regions. ♊ Is a gentle Signe, and as touching the members of man, he gouerneth the armes and shoulders, and as touching regions he gouerneth Armenia and the greatest part of Egipt. ♋ As touching the members of man gouerneth the heart, liuer, lights, stomacke, and breast, and all little trées, and the regions of Armenia, and a parte of the Orient. ♌ Gouerneth the heart, stomacke, and splene of the backe, and all great trées, and the region of India the lesser, and the Moores, and it is a signe hote and malitious. ♍ Ruleth the belly, guts, and inwardes, and as touching herbs, and plants he doth gouerne graines and séedes, and as touching regions, he gouerneth all those which lie about the riuer of Euphrates, and the Iland of Canaria neare to Spaine. ♎ Hath dominion ouer the hanches, buttockes, nauill, and stones, and of regions he gouerneth the lande of the Romaines, and of the Gréckes vntill Affrica, and the last part of Ethiopia. ♏ Hath of the body of man vnder her gouernement the genitories, bladder, the arse and priuitie, high trées, and the region of Arabia. ♐ Gouerneth the thighes, and the Countrey of Ethiopia vntill India. ♑ Is a Signe cholerike and melancholie, and of the members of man he gouerneth the knées, and as concerning regions he gouerneth all the countrey of Ethiopia which is on the sea coast. ♒ Hath dominion ouer the legs, ancles, and héeles of man, and ouer the most parte of Egipt towardes the Weast. ♓ Gouerneth the féete, and the North partes vnto the land of the Romaines, with one parte of Egipt that is called the territorie of Alexandria.

The gouernement that ♄ and the other Planets in eache Signe haue ouer the members of man. Chap. 37.

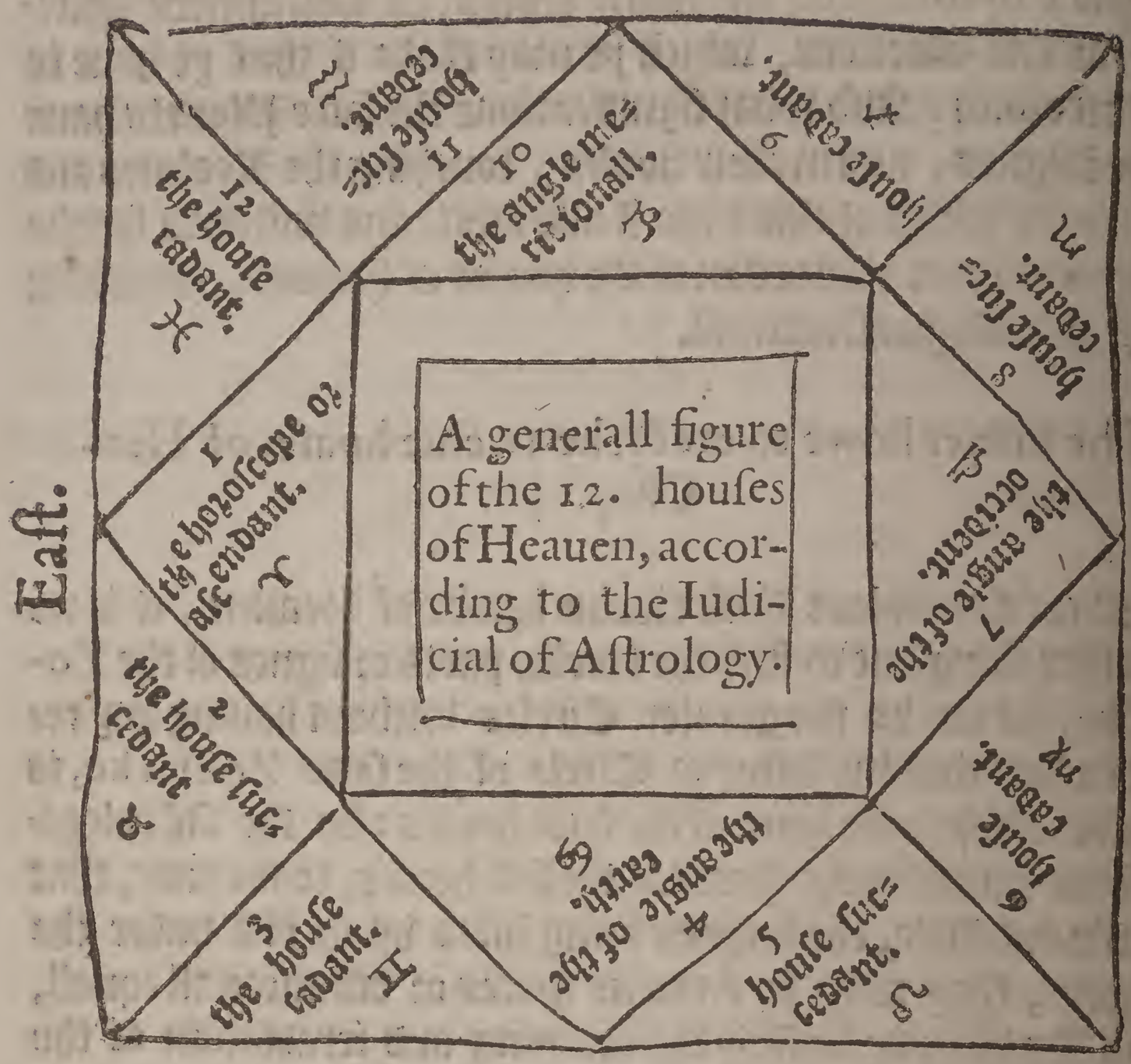
The Planets haue likewise their dominion and gouernment ouer the members of man by all the Signes in forme and maner as I will declare. And first of all ♄ in ♈ hath the stomacke, ♃ the belly, ♂ the head, ☉ the hippes, ♀ the féete, ☿ the buttockes, ☽ the knées. ♄ in ♉ gouerneth the belly, ♃ the chine bone, ♂ the necke, ☉ the knées, ♀ the head, ☿ the féete, ☽ the buttockes. ♄ In ♊ gouerneth the belly, ♃ the stones, ♂ the stomacke, ☉ the legs, ancles, and héeles, ♀ the arse, ☿ the head, ☽ the buttocks. ♄ in ♋ gouerneth the genitories, ♃ the buttocks, ♂ the stomacke, ☉ the féete, ♀ the armes and shoulders, ☿ the eies and throate, ☽ the head. ♄ In ♌ gouerneth the stones, ♃ the buttockes and knées, ♂ the belly, ☉ the head, ♀ the heart, ☿ the shoulders and throate, ☽ the arse. ♄ In ♍ gouerneth the féete, ♃ the knées and legs, ♂ the belly, ☉ the arse, ♀ the vpper parte of the belly, ☿ the heart, ☽ the shoulders. ♄ In ♎ gouerneth the knées and legs, ♃ the eyes and visage, ♂ the genitories, ☉ the shoulders, ♀ the head, ☿ the belly, ☽ the stomacke. ♄ In ♏ gouerneth the ancles and héeles, ♃ the féete and hands, ♂ the head, armes, and buttockes, ☉ the heart, ♀ the genitories, ☿ the shoulders and chine bone, ☽ the belly. ♄ In ♐ gouerneth the féete, ♃ the legs and ancles, ♂ the féete and handes, ☉ the belly, ♀ the buttocks and armes, ☿ the genitories and hart, ☽ the chine bone. ♄ In ♑ gouerneth the head and féet, ♃ the eies and knées, ♂ the legs and shoulders, ☉ the chine bone, ♀ the heart and buttocks, ☿ the stones, ☽ the huckle bones. ♄ In ♒ gouerneth the head and necke, ♃ the shoulders, stomake, and féete, ♂ the héeles and heart, ☉ the genitories, ♀ the knées and legs, ☿ the heart and hucklebones, ☽ the stones. ♄ In ♓ gouerneth the foure humours, ♃ the armes and the necke, ♂ the heart and head, ☉ the belly and the ancles, ♀ the hippes, ☿ the necke and chine bone, ☽ the stones and the hippes. Beholde here what power ♄ hath in eche Signe, the like haue you of all the other Planets, which I here leaue at this time to speake of, as well for breuitie sake,

sake, as also for that many Astrologians haue treated of this matter, and amongst others, Ptolomie and Ihon de Indaigne doctor in Astrologie, and Ihon de Montroy in his Chiromansia, and Physonomia, and many others, as well antient Writers as late Writers, which ye may reade if that ye haue to doe therewith. Also what significations the saide Planets haue in the Signes, and in their houses, touching the Realmes and Prouinces which at this time I also omit, and will now speake of the erection or edification of the houses of Heauen, according to the Astrologicall iudiciall.

The maner howe to erect the twelue houses of Heauen. Chap. 38.

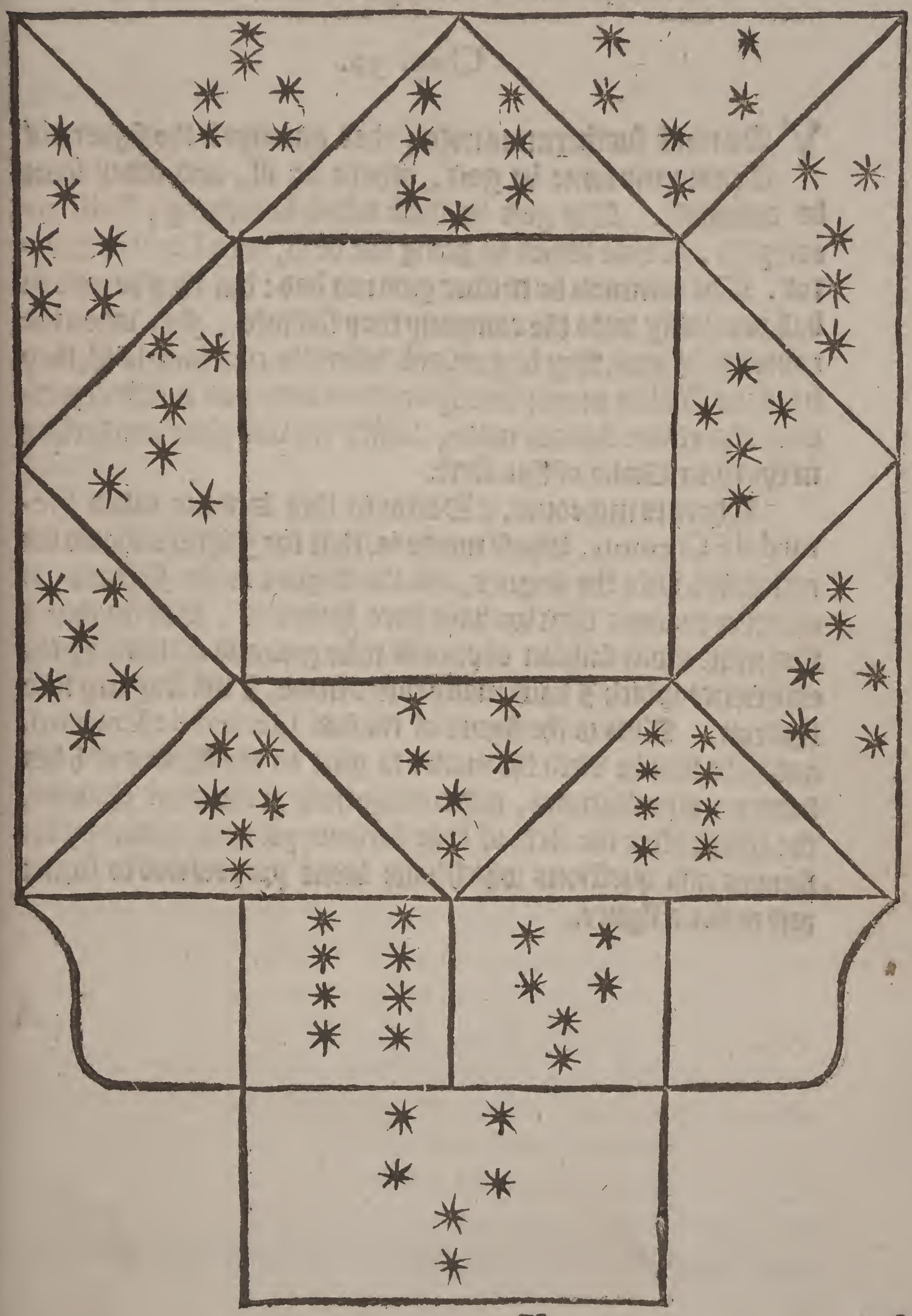
TO erect and place these twelue houses of Heauen, it is no other thing but to find the twelue parts or signes of the Zodiacke, set out by the greater Circles without hauing any respect to that that the bowe or Circle of the saide Zodiacke, is inclosed within eche space of the saide houses: for the Astrologians haue inuented the spaces of the said houses, to the ende, that by little and little, the Signes being lifted vp or else vnder the Orizone, they may by certaine spaces or distances all equall, and in like discerne sensibly the beaming and irradiation of the saide Signes to be changed, and so finally by the directions of the saide equall spaces iudge the times of the accidents to come, as it is contained by the precepts and rules of this Arte iudiciall, according to the which Arte the saide twelue houses be represented by this figure here placed.

South.


East.
West.
A generall figure of the 12. houses of Heauen, according to the Iudicial of Astrology.
1 the horoscope or ascendant. ♈
2 the house succedant ♉
3 the house cadant. ♊
4 the angle of the earth. ♋
5 house succedant. ♌
6 house cadent. ♍
7 the angle of the occident. ♎
8 house succedant ♏
9 house cadent. ♐
10 the angle meridionall. ♑
11 house succedant ♒
12 the house cadant. ♓

North.

A figure of Geomancie made after the fashion of the figure of Astrologie.



Of the qualitie of the figures of Geomancie.

Chap. 39.

YOu must furthermore note, that amongest the figures of Geomancie some be good, others be ill, and other some be common. The good be those which be entring, Tristitia excepted. Those which be going out be ill, only Lætitia excepted. The common be neither good nor bad: but they be good or bad according vnto the company they fall into. For when the company is good, they be good, and when the company is ill, they be ill, as shall be more plainely declared vnto you by the experience of certaine figures made, which we will place and declare in the third Booke of this Arte.

There is moreouer, a Doctor in this Science called Gerard de Cremon, whose minde is, that the Figures should bee attributed vnto the Signes, and the Signes to the Figures, in an other manner then we haue here spoken of. But for that I find mine owne fashion of practise to be good and certaine by the experience which I haue many times made, I will stay my selfe thereon. This is the figure of the said Gerard de Cremon, and how that he vseth the maner to giue to the figures of his houses and exaltations, and consequently of the other Planets, the which after the Arte of this Science yée may proue by the figures and questions which haue béene propounded to forme and make a figure.

A figure of Gerard Cremon.

The declaration of the twelue houſes of Heauen placed here. Chap. 40.

YOu haue ſéene in the figure here before, the manner and forme how the twelue houſes of heauen muſt be made, and which be the foure Angles thereof, with their ſuccedants and cadants, and forbecauſe that many can not without a better declaration thereof totally comprehend the ſaide figure, I haue thought it good here in this place to make a more ampler opening, and declare it more ſenſibly. You muſt firſt vnderſtand, that the Circle of the Zodiacke beſides the diuiſions which we haue ſpoken of here before, is diuided and parted into foure equall and iuſt parts, each one of them diuiding the ſaid Circle Zodiacke

of the hemisphere, the which parts be called houses: whereof the first is called the Angle of the Orient with the 12. and 11. vnto the South, which make the hemisphere Orientall, and is called the quarter and parte orientall masculine, signifying the Spring time, and the infancie of man, which of his nature is sanguine. The other parte which is the Angle of the South. reaching vnto the Occident, comprehending the 10. 9. and 8. houses vnto the 7. is called the hemisphere meridional and feminine, signifying the youth of man, which then beginneth to be cholericke, and heating. The third parte which is the Angle occidentall, reaching vnto the Septentrionall, containing the 7. 6. and 5. houses to the fourth is called the hemisphere Occident masculine, signifying Harueſt and age of man, which is then most commonly melancholy. The fourth quarter which is the Angle Septentrionall reaching vnto the orientall, comprehending the 4. 3. and 2. houses vnto the first is called, the hemisphere septentrionall feminine, signifying Winter, and the crooked age of man which then doth beginne to be fleugmaticke, olde, and faint. Those two partes which be from the Angle meridionall vnto the angle septentrionall be called, the moities ascendant. The other two partes which be from the Septentrionall vnto the meridionall be called the moities descendant. The foure angles be the 1. 4. 7. and 10. houses. The 3. 6. 9. and 12. be called the houses Cadants. The 2. 5. 8. and 11. be called the houses Succedants. Therefore, when, and as often as in these foure Angles. or in their houses succedants you finde a figure of Geomancie, you shall say, that it is good and profitable for the question propounded. And contrariwise when it commeth in the cadants, ye may iudge it to be ill for the demandant, as I will both say and declare vnto you more at large in interpreting the figures, which ye shall finde in the thirde Booke, which is for that, that in as much as the Angles doe alwayes signifie force, courage of body, valiantneſſe, ſtoutneſſe, good and prosperous fortune, with friendes associated with a better hope, as concerning the succedants. That which is next to the ascendant which is the second, signifieth halfe fortune by the occasion of goodes. That which is nexte the Angle of the earth, which

is

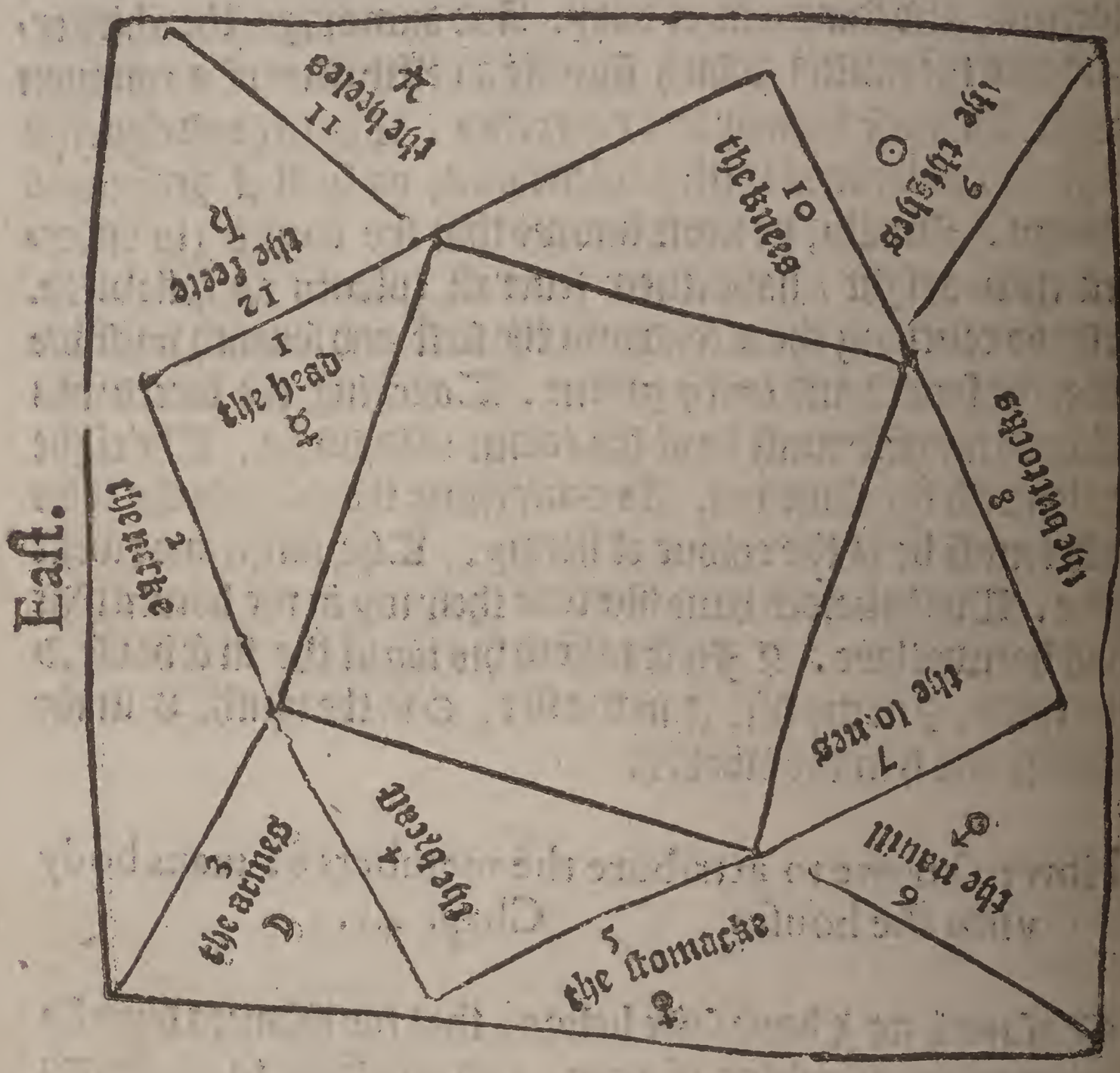
is the fift, signifieth halfe fortune, comming by giftes, or by the getting or conception of sonne or daughter, that is to say, of honors or ioy. That which followeth the Angle of the Occident, that is the 8. signifies halfe fortune, because of death, or of things hidden. That that succeeds the angle meridional, which is the 11. signifies halfe fortune comming by the mother, or of the prince, or by the yeare. The cadants doe signifie weakenesse of heart, feblenesse, and faintnesse of body. And dammage (the third excepted and the ninth) which signifie a restitution of a common wealth, likewise honour and reuerence. The first and eleuenth do signifie cowardnes with a wickednes, as well of persons as of things. Finally, ye must knowe that the houses (to vnderstand them aright) haue their seuerall colours as followeth. First, as touching the ascendants the first and seuenth must bee white, the fourth and tenth greene. Touching the succedants the second and fift must be of the colour of Saffron. The eight and eleuenth of colour red. As concerning the cadants the third and first must be of the colour of honny. The ninth and twelft blacke. The Planets haue likewise their ioy in the houses that I will here declare. ☿ First taketh his ioy in the first house, ☽ in the third, ♀ in the fift, ♂ in the first, ☉ in the ninth, ♃ in the eleuenth, and ♄ in the twelfth.

How to knowe to attribute the members of mans body vnto the houses. Chap. 41.

FOrasmuch as I haue saide before, that the Planets diuersly gouerne the members of man, and according to the signes wherein they were by all the partes of the Zodiacke, for that cause I haue thought good here to represent vnto you the same more liuelier by a figure, to the intent you may more easelier vnderstand the same, and what signes they be which haue peculiar signification and gouernance vpon each of them by the houses of the said signes, and to attribute the same vnto the saide members of man, according to the figure of Astrologicall iudgement placed here before. Whereof the first house signifieth the head, the second the necke, the third the armes, the fourth the

breast, the fift the stomacke, the sixt the nauill, the seuenth the loines, the eight the buttockes, the ninth the hippes, the tenth the knees, the eleuenth the legs, the twelfth the feete, as ye shal see by the figure which here followeth.

South.



North.

Here endeth the first Booke of Geomancie.

The second Booke of Geomancie.

The Prologue.

AFter that it is sufficiently treated, what thing Geomancie is, and the manner how to practise the same, and what profite and commoditie commeth therof by the subtiltie of the Science, and the receation which is taken therein, together with the knowledge & experience which the Geomancian ought to haue in Astrologie: now resteth it to open and discouer the qualitie of this Art by the xij. houses of heauen, and their significations which be as followeth.

Of all the significations being of the first house, vpon the questions and demaundes which may be propounded and made in the same. Chap. I.

THe first house which is, Thorofcope or Ascendant and Angle of the Orient, contayneth the signification of the demaundes which may be moued vpon the qualitie, complexion, and the length of the life of man, that is to say:

1 In what disposition is the person, the intent of his will, and the place of his abiding or dwelling.

2 The beginning of things which presently he will take in hand and execute, and the longnesse or shortnesse of his life, and the qualitie of his heart.

3 Any thing that he beareth hidden vppon him, and the alteration of his hearts desire.

4 The making, Phisnomy and proportion of his bodie, to knowe if he be or shall be well made or ill, and whether he be faire or hard or ill fauoured.

5 The natiuitie of the person, whether he shall be healthy, or sickly: strong, or weake.

6 The beginning of all enterprises.

7 The ioy and sadnesse of the person.

8 As touching the members of man, & other liuing things, this house contayneth the questions which may be propounded and made of the head, and of euery things therein contayned: as the braine, memorie, vnderstanding, reason, intelligence, eyes, eye-browes, nose, téeth, mouth, eares, and visage: wherefore when ye finde a figure in the first house, whatsoeuer it be you shall iudge after the maner and fourme that we will shew hereafter, and giue alwayes the first house vnto that that the question which is made or propounded doth note to, that is to say, the motiue of the querant.

When ye finde this figure in the first house (called Aquisitio) ye shall say that it signifieth goodnesse, happinesse, and quiet life, with the accomplishment of the persons owne harts desire. If the demaund be of or for voyage, it signifieth good successe thereof, but he that taketh it in hand, shall not depart so soone as he thinketh: but yet shall he returne home in all gladnesse, with the accomplishment of his desire. And if the question be made for loue and in way of marriage, it is good, and for any thing that a louer doth demaunde in that behalfe: for Aquisitio is a figure of the Ayre and of ♃ D in the signe of ♈ and the exaltation of ☉ a figure firme entring in good for all thinges but for warre: but in Church causes and voyages she is meruellous good.

When ye finde in this first house the figure called Amissio, you shall say that it signifieth, losse of inheritages and of possessions, an ill life, an ill beginning and ill issue of any enterprise, ill for sickenes, voyages, and quicke dispatching: to be briefe, this figure is ill in all demaundes that can be propounded, except

kept for prisoners, in which it signifieth deliuerance and escape out of prison: in all demaundes of women, it signifieth whores, and ill weomen, for this figure is a figure of ♀ ♄ in the signe of ♏ and of the element of the fire.

If in the first house you chaunce vpon this figure called *Fortuna major*, it signifieth good will, good heart, loyaltie, prosperitie in all things, ioyfulnesse and riches, in cause of a woman it betokeneth ioyfulnesse, amitie of Kings, great Princes and Lordes: this figure is good in all things (except to keepe a thing secret, in which thing it is a token of small suertie. This is a figure of ☉ ☽ in the signe of ♒ a figure of the Earth fired entring in.

In finding this figure called *Fortuna minor*, at the beginning it betokeneth cholar, hastinesse, and swiftnesse in al things, it is good for the affayres of warre, and signifieth force & boldnesse of heart, with victorie ouer enemies, it is good also for voyages, in other things it is not so good: as touching thinges of loue it signifieth a contentment of the thing pretended, but the matter shall be disclosed. This figure *Fortuna minor*, is a figure of ☉ ♄ in the signe of ♉ and of the element of the fire.

Finding in the sayd house this figure named *leticia*, it doth signifie a peaceable and quiet life, coniunction and amitie of merry and pleasant persons, honest, of good heart and will in all things. This figure is good except in matters of warre. In case of loue it signifieth some lying and dissembling, that is the person will promise much and performe but litle: this is also a figure of ♃ ♄ in the signe of ♉ and of the element of the Ayre.

If that by chaunce this figure called *Tristitia*, be in the first house, it is a signe of an ill beginning of the enterprise. The man is of ill will, and pensiue, a traytor and disobedient. This figure is ill in all things, but to serch treasure in the earth, she is also good in matters of fortifications and buildings: this is a figure of ♄ ☊ in the signe of ♏ and of the Element of the Earth.

When ye finde this present figure named *Puella*, it doth signifie ioy, to singe & daunce, to play, to be well clothed and neat,

to be in loue, a man of good will, young and a louer of gardens: she is good in case of loue, and in all things, but in warre, this is a figure of ☿ ☽ in the signe of ♎ and of the Element of Water.

Finding in this house this present figure called *Puer*, it is a token of ioy, and to make feastes and bankets with Ladies it also betokeneth theft, robberie, deceite and gaine in play: in matter of loue it is good, and likewise in warre. For voyage it betokeneth a meetely swiftnesse, for marriage it is good ynough signifying alwayes great deceipts and fraudes. It is indifferent in all thinges, but better for warre than for any other thing. This is a figure of ♃ in the signe of ♈ and of the element of the Ayre, wherefore it is deceptiue, subtill and wittie.

All those (almost) which in olde time wrote of Geomancie, as the Indians, Caldians, and Hebrewes, would that this figure called *Rubeus*, when that it is founde in the first house, should be iudged like vnto the other without reiecting it, and say that it doth betoken, craft, fraud, subtiltie, treason, warre, debate, discorde, battell, spilling and shedding of bloud. And to be briefe, it doth betoken all the wickednesse in the world. But the Egyptians and a great part of the Latines, say that in framing a figure, this figure fortune to be in the first house, that it should not be iudged. But that figure must be broken and make an other, because that in this place this figure is nothing worth. Which thing the Author of this booke hath often times seene and knowen by experience, and that is the cause that I am of the oppinion with the Egyptians and Latines, to breake the figure when that it is found in the first house. And so at this time I will speake no more thereof.

If in the first house ye finde this figure called *Albus*, it doth signifie to haue gaine by trauell in white things, and that a person is sound, pleasant, fine, merry, and happy in all things. If the demaunde be for suite of lawe, it is a signe that the man shall winne. If it be for message he shall haue good newes, in case Mercurial it is very good because ☿ hath his ioy in the first house. It is also good for marriage, but it is nought for warre, and good for peace, this is a figure of ☿ ☽ in ♋ and of the element of the Water.

When

When ye finde this figure called *Coniunctio*, in the first house for that he is a figure of ☿ R in ♍ which is his exaltation it is very good in all kinde of Mercuriall things, it is also good in euery other thing, so that she be accompanyed with good figures, and she is ill if she be founde with the ill figures, she alwayes signifieth, alliance, concord, and coniunction with a friend, or woman great with childe. And this figure is of the Element of the Ayre.

Finding this figure called *Caput draconis*, that is to say, the greater beare, it signifyeth goodnesse in all thinges, except for warre, for it signifyeth combate and battelle, and for peace it is perfectly good. It is also good for marriage, but it will be long in doing, it is good in matter of gaine: to be briefe, it is good for all thinges that ye can demaund, and signifyeth health of bodie, pleasant and merry, and to haue the fauour of kinges, Princes, and great Lordes with prosperitie and obteyning of their desire. And for that it is a figure of ♃ and ☿ according to the opinion of some men: but by mine opinion of ♃ and ☿ in the signe of ♍ and of the element of the Earth, and for that cause is good to builde houses and to labour the earth.

This figure called *Cauda Draconis*, or the lesser beare, found in the first house, it is like vnto the figure *Rubeus*, whereof we haue spoken before: and therefore the fygure ought not to bée iudged when it is found in the first house, but must be broken and an other to be made, neuertheless there be some that holde the opinion that the iudgement should not herein be delayde, for what cause soeuer the demaunde was asked & the fygure made: but it signifyeth euilnesse, losse and damage for all thinges that may be asked of: so that it is good for nothing but for ruynes, and burninges of Countryes by warres and treasons, by reason that it is a figure of ♂ and ♄ in ♐ and of the element of the Fire.

When you finde this fygure called *Carcer* in this fyrst house, it signifyeth ill opinions and thoughts melancholique, heauines, sorrowes, enuies, angers, great paine and trauaile: the person to be a Saturnian, mellancholy and dreaming of malice, it is ill in all thinges, but to make rampiers, forts, and other fortifications of Townes, and to defende them well for which it is good

to take a iourney in hande, or for voyages it is ill: for it betokeneth staying, and that the person or his horse shall be hurt by the way on the sote. This is a figure of ☽ D in ♓ and of the element of the Earth, and therefore is an ill figure.

* * * * This figure called *Via*, found in the first house, signifyeth a staying in the way, and small health in the iourney: it is ill in all thinges except it be to goe out of prison, for the which it is good, and because it is a figure of ☽ in her decrease in ♏ and of the element of the Water, and for that I doe not finde it good, I will say no more at this time.

* * * * * * This figure named *Populus*, found in this house is alwaies good in all things as well in warre as in peace: signifying alwayes a company of people gathered together for one thing or other, in case of marriage it is perfectly good, and likewise to take a iourney in hand signifying swiftnesse, and more by water then by land, and because it is also a figure of ☽ in her full in ♑ and of the element of the Water, it therefore betokeneth raine and that the person which is on the way shall be moyled.

Of the second house, and of her signification vpon all the demaundes which may be put in question vnder her. Chap. 2.

1 The second house called the succedant of the Angle of the Orient, hath properly and naturally the signification of gaine to come, for the person which demaundeth and propoundeth the question, to knowe if it shall be with the trauaile and sweate of his bodie, or by succession, or by guift.

2 This house also contayneth the resolution of demaundes which may be made for moueable goods, which be in the power of the person demaunding, or for whom the question is propounded.

3 Which of the two gamsters hath wonne, or shall winne the siluer.

4 The charges that a person shall make.

5 Whether the friend put in truste, be secret or not.

6 If he shall be well serued and to his profite and commo-

ditie,

dtte, by eyther man or woman that hee mindeth to take into his seruice.

7 Whether he shall haue great gaine in the place where he dwelleth, or of the thing that he loueth, and that he procureth.

8 The place where the thing lost was stolen.

9 If the voyage that he would take in hande, shall be profitable, and whether it be nie at hand or farre off.

10 Whether the promise made by any Lord shall come vnto effect and good issue.

11 If it be good in going vnto one house to passe to another.

12 Whether the messenger which is on the way shal bring good newes or how.

13 As touching the members of man it contayneth the demaundes which may be moued ouer the necke eyther before or behinde.

This house is properly the house of gaine and profite, and therefore when ye finde any of this xvi. figures in this seconde house, yee shall iudge according to the signification of ech of them as ye shall see hereafter.

When ye finde this figure called *Aquisitio*, in the second you shall iudge the demaundes and questions before spoken of to bee good, as when the question is for gaine or profite, you shal iudge it to be good and great: and that the person shall be lucklye in quantity of Cattel, in prosperitie in traficques and merchandize, and haue good successe in all thinges in the worlde that he taketh in hande. This figure in this houle is better then all the others, except *Fortuna maior*, which in this behalfe doth nothing empe-rish, and signifying more then the other, gaine, profite, and honour with Kings, Princes and great Lordes, and signifieth as much in matter beneficiall, and estates of Presidents and Counsellers.

Finding this figure called *Amissio*, in this second house, it is a token of losse and small gaine or profite in all thinges that you can demaunde, but to obtaine the friendship of a Ladie, as touching the way it doth signifie that the messenger shall be robbed and spoyled by a number of theeues and hedge walkers, so that in all things this figure is ill, be it for warre or for peace, and is

good for nothing but for loue.

This figure called *Fortuna maior*, found in this second house, signifieth goodnesse and prosperitie, with honour, riches, great presents of gold and siluer, and she is good in any question that ye can demaund, but in heauy and sad things, wherein she signifieth melancholinnesse, in all other things she doth alwayes signifie, ioy and blisse: in demaundes of treasons and robberies, she is good because she signifyeth loyaltie in what house so euer shée be. In the house of friendes and enemies (as ye shall hereafter sée) ye shall alwayes finde her to signifye force, accompanyed with loyaltie: likewise she signifyeth faire and rich attire.

Finding this figure called *Fortuna minor* in the second house, signifyeth the honour past, great riches and great substance, she is good for merchandize, honors, warres and substance: it signifyeth a readinesse and quickenesse, as well for the way as for all other things, but she is not so good and loyall as that which went last before.

When ye finde this figure called *Letitia* in the second house, it signifyeth conquest and getting of goods and riches without sinne or breach of conscience, it doth signifie good companie, merry, recreatiue and of good will, promising many thinges which will not be performed, for iourney it signifyeth quickenesse, of all the orientall figures she is the best in all things, and in case of robberie the thing is taken away in pastime and not in earnest.

Finding this figure called *Tristitia*, in the second house it signifyeth losse and hinderance where gaine is hoped, neuer to attaine vnto substance, but by extreame labour, enuie, and anger, accompanyed with ill lucke and misfortune, to loose goods, to be spoyled, robbed, ouerthrowen, and to goe in théeues companie, slowe for iourneyes and small profite. This fygure is ill in all things but to fortifie Townes, and make buildings, and signifyeth that the building which ye make shall not be very faire, but it shall last long.

When ye finde this figure called *Puella*, in this second house, it signifyeth good gaine, prosperitie and good lucke, and in case of women loyaltie, and virginitie, good and sure company by the way, gaine in things of pleasure and mirth: as musicke and such like,

like, it is good in all thinges and especially in matters of siluer and white things, it is also good for the way, but that there will be some stay or hinderance by the way: she signifyeth no warre but rather peace and concord.

Finding this figure called *Puer* in the second house, it signifyeth profite in merchandice by occasion of a woman, and signifyeth likewise that the gaine shall be good in the warre, and that therein shall be gotten honour and profite, for companie in the way they shall be men of warre, valiant and hardy: in case of messages it signifyeth spedinesse with small profite, vnlesse it be touching warre, in thinges concerning honour it is very good, touching a thing stolen it shall be had againe, but not without veration and anger.

When in the second house ye find this Figure called *Rubeus* which is a figure of ♂ and euill, it alwayes doth signifye small gaine and profite, and signifyeth that the person shall be robbed and spoyled, be it by warre or otherwise, it also signifyeth much debate and contention about the thing lost and stolen, and as touching company by the way, it sheweth that they be men of warre, ruffins and ryoters, to be briefe, this figure is ill in all things.

If ye finde in the second house this figure called *Albus*, it signifieth great gaine and profite with honour, spirite and diligence, specially in whit things: it is good in all things, for that she signifieth a good spirite and vnderstanding, good company, and trustie, and men of honour: she is also good in case of voyage, yet will there be some staying and hinderance therein. I can say to you none other thing of this figure, but that it is good in al the demaundes.

Finding in the second house this figure called *Coniunctio*, ye shall say it signifieth gaine, in things of good industry and spirite, and signifieth, that the thing lost shal be recouered againe, but not without great paine and trauel, and long space of time, the company is good and of good spirit, sometime it signifieth bastards, and the obtaining of Bookes and Sciences written by hand, as touching messages, it signifieth quicke arriuall, and also getting of goodes and heretages of folkes lately dead. This

figure is commonly good.

When ye finde in the second house this figure called *Capvt draconis*, it signifieth great substance and riches, great goodnes, good company of men of honesty, the thing lost shall be founde, prosperitie and good lucke in merchandise, with great gaine: it signifieth also, that the profite which a person shall haue shall be with peace and tranquilitie, without warre or debate. Also it is a good figure.

Finding this Figure called *Cauda draconis* in the second house, it signifyeth all wretchednes and pouerty, and that a person shall be destroyed, wasted, and vndone, to sell goodes and heretages, to spend golde and siluer without profite, things lost shal neuer be recouered, the company is nothing worth, by reason of the robberies and extortions which they vse, and they be craftsmen, working by yron, as horse-shoers, locke-smiths, and such like.

When ye finde this Figure named *Carcer* in the seconde house, it signifyeth gaine by things hidden in the earth with couetousnes, and things blacke: the person shall happen wyth melancholy and sad company, and of smal purpose: in case of voiage and in all other things, she signifyeth slowneſſe, but to build houses and fortresses she is good, but the worke shal be homely: it is good in blacke things, but it is ill in all other things.

If ye finde this Figure called *populus* in the second house, it signifyeth a quantity of men assembled for trauel and merchandise, and to get substance, it signifyeth also white things, and to spend well, good company, good for voiage, and signifyeth swiftneſſe, and likewise for warre, for it is a token of a great multitude of people assembled ready to fight, it is good for marriage, but colde in matter of loue, it is also good to gaine and profite by the water.

Finding this figure named *Via* in the second house, it signifyeth small gaine, and pouertie, the thing lost shall neuer be found againe, the company is poore, and the profite is not great: in case of marriage it is not very good vnleſſe the ninth do consent thereunto: it is but méetely in all things, but for iourneying, for the which it is good, sauing that there shall be some slacke-

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helpe therein.

Of the third house and of the demaundes which belong thereunto. Chap. 3.

1 The demaundes which naturally be attributed vnto the third house called the Cadant from the ascendant of the Angle of the orient be of brethren, sisters, nephewes, and other kinsfolkes and alies, wyth the number of them, and the place of the natiuity of the querant.

2 This house containeth also the questions which may be propounded of a Scholler studying in the Vniuersitie, or in anie other place.

3 Also of the amitie and welfare of a neighbour.

4 Of embassages, letters, and messages which come not from any farre Countrey.

5 If that the ill fortune shall turne to any good issue at anie time.

6 Whether there be anie ill companie in the waie that a man woulde goe.

7 How the man of the Church doth from whome ye would heare newes.

8 As touching the members of mans body, the demaundes which may be made touching the armes, shoulders and legs, be appropriated vnto the third house. Wherefore when ye fynde any of the sixteene fygures, there ye shall iudge the significations, following the rules ye shall see hereafter.

When in the third house ye fynd this Figure called *Agnifitio*, it signifyeth that the person of whome the question is made, is a man welbeloued, of great riches and dignitie, by occasion of this kinred: for small iourney it signifyeth much profit, good company, good neighbours, and good kinsfolkes: in all the demaundes which belong vnto this house this Figure is good, and especially for those which may be made for a Scholer, signifying that he shall learne well, and be of knowledge: it is likewise good to knowe the estate and disposition of a man of the Church of whome ye woulde heare newes.

Finding this Figure called *Amissio* in this third house, it signifyeth quarrell and debate with kinsfolkes, in shorte iourny it signifyeth spædinesse with small gaine, it is ill for the Scholler, and signifyeth an ill neighbour, and ill company: in all the demaundes which may be made in this house this Figure alwayes signifyeth an ill ende.

If ye find in the third house this Figure called *Fortuna maior*, it signifyeth a noble parentage, mighty, and vertuous, it signifyeth that the person for whome the question is made, is angry with his kinsfolkes, & that he shal haue harme for loue of them, sometime it signifyeth a perfit amitie with his kinsfolks, so that the tenth and fourth doe agrée thereunto. But neuertheless this Figure for that it is good and loyall, signifyeth rather good then ill in al things, and especially to make a voyage, and for a Scholler, and all other things whereof demaund or question may be made in this house, it is good.

Finding this Figure named *Fortuna minor* in this thirde house, it signifyeth a contraction of amitie with persons of great authority and excellencie, and that the amitie of the kinsfolke is faithfull, without any dissimulation, but yet they be somewhat cholericke, and that there is a little anger and vnquietnes with them, it is also good for the Scholler, and for neighbourhode, in case of iourney it signifyeth diligence and swiftenesse, it is good in all, but that it sheweth a little cholerickenesse.

When ye synde this Figure called *Lætitia* in this thirde house, it signifyeth peace and concord amongest kinsfolkes and friendes, in case of voiage it signifyeth spédines without gaine or profite, it is ill for a Scholler, for it sheweth that he hath no minde or affection to study, and by this meanes both time and money is lost that is employed vpon him, it is good to knowe if that the neighbours be good and honest, and likewise for [illegible] and for all other demaundes which doe belong to this house.

Finding this Figure called *Tristitia* in the third house, it signifyeth strife and debate amongest kinsfolkes, false and dissembled friendship, and to be chased away by them, the Scholler shall not profite in study, the way is dangerous, and but smal profite, the kinsfolkes be of small nobilitie, ill neighbour, the

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man of the Church is ill, and he vnto whome hee woulde doe harme. To be briefe, this Figure is ill in all demaunds.

Finding this Figure called *Puella* in the third house, it signifyeth good and perfect friendship amongest kinsfolks, and prosite wyth them, and sheweth also, that they be of good disposition and health, the sute which a person maketh to come vnto the fauour and loue of a woman he can not obtaine it: in shorte voyage it is good, but there will be some tarrying by the way: it is good for a Scholler, but it sheweth that hée is in loue with some women in the place where he is resident. In all other things it is good.

When you finde this Figure called *Puer* in the third house, it sheweth that a person shall haue goodes by his kinsfolkes, and especially wyth those which haunt warres: it signifyeth also coniunction and amitie wyth friendes, gaine in all manner of traffikes and merchandize: for the way it signifyeth swiftenesse with diligence, with good lucke and prosperitie, and that the person shall fynd men of warre by the way, but they shall doe him no harme.

If ye finde this Figure called *Rubeus* in the third house, it signifyeth choller, anger, debate, and questions, and ill will amongest kinsfolkes: to let a man bloud it is good, also it signifyeth burnings by reason of questions and wordes of iniury happned amongest kinsfolkes, it is ill for the way, because the person is in danger to be spoiled, and ouerturned in all the demaundes which ye can demaund. In this third house this Figure is ill.

Finding this Figure called *Albus* in the thirde house, it signifyeth concord and amity betwéene kindred, and that they be men learned and wise, it sheweth also that the letters which come bring good newes, and that he which will take a iourney by land shall come and goe safe without any danger of robbing or trouble, it is good in all things, but that it signifyeth sighing and lamentation of the kindred: it is also good for neighbourhode, and sheweth that they be learned, the Scholler shall study well, and be a wise man, it is good for shorte way, and to be briefe, it is good in all the demaundes which may be made in this house.

When ye find this Figure called *Coniunctio* in the thirde house, it signifyeth coniunction and amitie amongest kinsfolks, it is good for all things that may be demaunded touching a scholer: it signifyeth also that the kinsfolks be learned, the neighbors good, the thing lost shall be founde againe, the letters which be brought containe none other thing but fables and tales, it is for iourney good, and that the messenger is prompt and diligent: in all things this Figure is very good.

Finding this Figure called *Caput draconis* in the thirde house, it signifyeth to get honour with the kinsfolkes, the friend is come, or shall come shortely, the neighbours be good and friends, for voiage it is sure, but that there shall be some stay in the way, the Scholler hath good minde to studie, the man of the Church is honest, in all things which ye may demaund in this house this Figure is good, and signifyeth loue, friendship, and noble parentage.

If ye fynde this Figure called *Cauda draconis* in the third house, it signifyeth all things contrarie vnto goodnesse, as discorde amongest friendes and kinsfolkes, with the separation of one from an other, it signifyeth also treason of kinsfolkes and friendes, and that they will speake with the mouth that which they thinke not in heart, putting all their entent to fraude and deceit, the Scholler will not applie his learning, but set all his minde on warre, or Nigromancie, or such like: to know of the state of neighborhoode it is ill, because it is a token, it is worth nothing: in al things which may be demaunded in this house, this Figure is ill.

When you do fynde this Figure called *Carcer* in the third house, it signifyeth a firme loue and secrete, amongest friendes and kinsfolkes which shall long endure, it is ill for the way, and signifyeth that the voyage shall scarcely be ended, it dooth also signify imprisonment by the meanes of kinsfolkes, and that the Schoiler shall be a good Student, but yet he is of a melancholie nature.

If ye fynde this Figure called *Populus* in the third house, it signifyeth amity with kinsfolkes, and that they be many in number, in case of voyage it signifyeth swiftnesse with prosperi-

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tie and health, it signifyeth also that embassadors or messengers shall come about the affaires of the people, the Scholler studieth well, and is in a great company of others, the neighbourhoode is great, he that entendeth to take his iourney shall finde much company in the way: this Figure is indifferent in all demaundes, and signifyeth rather good then bad.

When in the third house ye finde this Figure called *Via*, it signifyeth small good for the kinsfolkes, it sheweth also that the person shall haue his desire, his kinsfolkes shall put him in fright by the way, the letters which come from neare at hande bring good newes, it is good for shorte voyage, sauing that there will be some delaying in the way, and better to take iourney by land then by water, and signifyeth the accomplishement of all desires.

Of the fourth house, and of the demaundes therevnto belonging. Chap. 4.

1 The fourth house which is the angle septentrionall or the earth, contayneth naturally the questions and demaundes which may be made vpon the Father or Grandfather, and vpon the great Grantfather.

2 Also vppon houses, landes, vines, gardens, medowes, hearbes, trées, and their appertenances.

3 Also vpon a Citie or Towne, and of the people that dwell therein, to know what they be, and of what disposition, and what is done in the Citie or Towne.

4 It contayneth also the question which may be moued vpon a Castle, Pallace, Fort or Tower, and vppon the place where it is thought that treasure is hidden, or other thinges kept.

5 Also the question which may be moued vpon the end of all the figures to know if the issue shall be good or bad.

6 Likewise the questions which may be made touching the siluer of the brother or sister of the querant.

7 Whether the Father be dead or shall die quickly.

8 If the childe be right fathered or a baltard.

9 Whether of the father or the sonne shall die first.

10 If it be good to buye landes, possessions, and heritages.

11 Whether a Towne besieged shall be taken or not.

12 Whether the ship on the sea shall come to a good port, and who is in her, and wherewith she is charged.

13 If a man dwelling in an house shal dwell there long time or not.

14 Whether he that is on the way, shall be long in comming or not, these be the questions which be contayned in this house, the signification whereof be it good or be it bad, shall bee declared by the discourse of each figure which you shall see hereafter.

Wherefore when in this fourth house you finde this figure called *Aquisitio*, it signifyeth good to buy heritages, and for the affayres of the father, and that he is not dead, but he shall dye before the sonne, so that the fifth house doth hereunto agree: the sonne is lawfully begotten: there is much treasure hidden in the grounde, the ende of the figure is good, the Towne shall not bee taken if the people within be good, the shippe shall come to a good Hauen, it is good to dwell in a Castle, Towne, Fort, or other houses: he that is on the way shall come shortly, he that dwelleth in the house that the question is of, is to dwell there long enough: and to tell you in two wordes what ye must understand of this house, there is no question can be demaunded, but this house is good thereunto.

Finding this figure called *Amissio*, in the fourth house, it signifyeth losse of heritages by the death of one that is sicke, great damage to the substance of the father, a priuation of the sayd good and heritages, quarrelles, and contentions with folkes of ill nature, life, and complection: the father shall die before the sonne, it is not good to buy lands or heritages, there is no treasure hidden in them, the Towne besieged shall be taken, the ship commeth with a good winde, but it is no great profite to the Merchant, the shippe is full of young wenches and women forsaken, and is in daunger to fall into the handes of the enemie, or else Pyrots: it is not good to dwell in the towne or house, and he that is therein shall stay there long. This figure is ill for all the

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demaunds which may be made in this house.

Finding this fygure called *Fortuna maior* in the fourth house, it signifyeth that the father is of good nature and quiet, come of a noble race, both he, his Grandfather, and great Grandfather: the house is faire and hansome, and good to dwell therein, it is good to buye landes and heritages, the Towne or Citie is replinished with men of defence which will defende it to death, and those which be within it be men of spryte and wittie: the Pallace or Castle is faire and costly builded, well furnished with vtensilles, moueable munitions, and there is much golde and siluer therein, it signifyeth that there is no treasure hidden there: there shall be a good end of all the demaundes that ye made, the brother and sister haue aboundance of siluer: the father shall ouerliue the sonne if the fifth doe thereunto agree, the childe is lawfull begotten, the Towne besieged shall not be taken, but defend it selfe manfully, the shippe on the sea shall come vnto a good port with much riches: the voyage taken in hande shall haue good issue and much profite: the man shall dwell long in the house, there is no demaunde in this house for the which this fygure is not good, except in things melancholy, as to fight and make an assault wherein it signifyeth losse.

When you finde in this fourth house this fygure called *Fortuna minor*, you shall say that it signifyeth great suddennes and quickneſſe in all things: the father is come of an indifferent noble race, but they be all choloricke of nature, the house and the appertenances thereof be faire and good, it is good to buy lands and heritages but they shall be subiect to fire, and that they shall be endamaged by men of warre sometime, and there is no treasure hidden in them: the Citie or Towne is well furnished with people, but they be furious and all men of warre, the end of the demaundes which be touching warres, shall haue good successe, and those which be touching peace shall haue ill issue, the father shall die before the sonne, the child is not legitimate, it is daungerous to buy landes and possessions, the money which was hidden is found and taken away, the Towne besieged shall bee taken through the quarrelles and seditions that is within it: the shippe on the sea shall arriue shortly at a good Hauen, but it

shall be in daunger to be taken by the enemies, the person lodged in the house shall dwell there a long time. This figure signifies haste, and is not euill but for peace.

Finding in this fourth house this fygure called *Leticia*, doth signifye good lucke and prosperity in heritages, and that the treasure hid in them, shall be founde and discouered: the father, the Grandfather and great Grandfather be good and of an old, noble and auncient race: the house is pleasant, and the places thereunto belonging recreatiue, and of much pleasure as well in gardens as also by the situation of the place, the tower is high and white, the Pallace or Castle is very pleasant with the garden workes and greene thinges which be there: there is no treasure hidden, the end of all demaundes shall be good, the siluer of the brother or sister is very short for the great and extraordinarie expences which they doe bestowe in pleasures and delicates, the sonne is legittimate so that the fift do thereunto consent: the father is not dead, but doth make good cheare, although that hee shall die before the sonne: it is good to buy heritages, but the buyers shall not keepe them long, the Towne besieged shall be taken, but not ransackt: the ship shall come to a good port, but yet sloly and with a small winde: yet in ioy and to the contentment of the maister, the man shall not stay long in the house or towne.

When in this fourth house ye finde this fygure named *Tristitia*, it signifyeth to be disherited & driuen from the substance & heritage of the father, and that the Father and Grandfather and all the race is ill: the house is ill and naught, and maintayned by reparations: the Towne or Citie is strong and auncient and it shall not be taken, the people within be wise, wittie and stout: the Pallace or Castle is old and ancient, and much treasure hidden therein, the end of all things which ye demaund is ill: but to buy landes arreable, and to build houses whereunto it is good: the siluer of the brother and sister is hidden, the father shall ouer liue the sonne, and the sonne is legittimate, but the mother behaueth her selfe but ill: good to buy heritages for the buyers shall long enioy them, he that dwelleth in the house shall long dwell therein, the shippe on the sea shall be long in

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comming she is so heaule laden, in all the demaundes which yée can demaund this figure is ill, because it is a figure of ♄ R.

When in this fourth house ye find this figure named *Puella*, it signifyeth but small heritage by the misdemeanour of the kinsfolkes, although the father be of good nature, and the Grandfather also, the house is pleasant and fine, it is good to labour, but therein will be some negligence and slacknesse: the Citie is faire, but in the end it shalbe taken if that it be besieged, for that it is not defensatiue and ill maintayned by men of force: there is no treasure hidden: in all the demaundes of this house I finde not this fygure to be of the best but in some articles, the brother and sister haue but little money, notwithstanding that the brute is that they haue much, the father liueth and shall liue long, if the eigth agrée thereunto, and then shall he ouer liue the sonne, it is indifferent to buy heritages, the shippe on the sea shall come with a full winde, and arriue to a good port, the person shall dwell long enough in the house, and he that is on the way shall be long in comming,

Finding this fygure in the fourth house named *Puer*, it doth signifye great discord with the father, sometime good lucke and prosperitie with kinsfolkes, (so that the angles consent thereunto) the father is of good will and healthfull, and lustie of bodie, the house is in sute and question, it is ill to buy heritages, for thereby shall come strife and contention, the tyllable landes be of no great value or estimation, the Towne besieged shall defende it selfe valiantly, and the people within be men of defence, the house or forte is not of the faireſt, there is no treasure hid: the end of all the demaundes shall haue an ill issue, vnlesse it be for warre, or for loue: the brother or sister haue but little money: the father is dead, or shall die shortly: the sonne is not legittimate but a bastard, the shippe on the sea shall arriue in safetie, but not without conflict of the enemies, the person shall dwell long in the house or Towne, this fygure is a fygure of ♂ R.

If ye finde in this fourth house this fygure called *Rubeus*, the time is not very good for the fathers succession: the father is angry and of no great good house, to solue the ground this fi-

gure is good, because that all the fygures of the Fire be good to sowe the ground, for that (as we haue sayd in the first booke) all sedes be attributed to the Fire: the Towne besieged shall be burned and ransackt, and the people therein be theeues & wicked, the Pallace or Tower is not faire, there is no treasure hid, the brother and sister haue no money, but be poore and needie: the father is not dead, but shall die shortly, and the sonne shall survive, the sayde sonne is not legitimate but a bastard: it is not good to buy heritages: the shippe on the sea shall be taken and burut: the person shall tarrie but small time in the towne or house: all the demaundes which ye can make in this house haue an ill issue, by the signification of this fygure, vnlesse it bee to put fire vnto Myneries or Artillerie, in which it doth alwayes signifye death or bloud shed.

When in this fourth house ye find this fygure named *Albus*, it signifyeth prosperitie and good lucke in all things with profite, ioy, and winning: the father is good, gentle, amiable, merrie, and a man which loueth good cheare: and so did his father and Grandfather, the house is white, faire, pleasant and lightsome, it is good to buy landes and possessions: the Towne besieged shall not be taken, and those within it be well appointed, learned and of courage: the treasure hid is all siluer, and no gold at all: the father is liuing and shall ouer liue the sonne, if the fift doe thereunto agree: the child is legittimate, good to buy heritages and white things, the shippe on the Sea shall come to a good porte with much riches: the man on the way shall tarrye long in the house with ioy, solace and pleasure: the ende of all thinges which ye may aske in this house is good, except for war, for this fygure signifyeth not warre, but peace.

Finding in this fourth house the fygure called *Carcer*, it is good to visite the father for he is sicke or dead: and that if he be not dead hee will cause some thing to be written, the house is good, but not beautifull: it is good to labour the earth: the towne is faire but of small force, so that if it be besieged it shall be quickly taken or yéelded by composition, and yet the people within be wise and sage: the Pallace, Castle, or Tower be not faire, but it was all builded by policie, the treasure hid shall be

finely

finely founde, the father is dead or shall soone die, and so the sonne shall suruiue, and he is legitimate, so that the fist consent thereunto: it is good to buy heritages and to make marriages: the shippe on the sea shall come to a good Hauen with a good winde: the brother and sister haue but little siluer, the partis which dwelleth in the house or towne shall not abide therein long, in all things that ye may make question or demaund, this figure is good, sauing for health and amendment, for it alwayes signifyeth death, when the viij. doth consent, and this fygure is called *Ferretrum* that is to say, the Beare on which dead men be borne.

If ye finde in the fourth house the fygure *Caput Draconis*, it signifyeth, losse of the heritages and successions of the parents, and to be dispossessed and throwen cleane out by order of lawe: it is good for the father, for hee is good and of good will, the house is faire and pleasant, it is good time and fruitfull to labour the earth: the Cittie is fayre and pleasant, and if it be besieged it shall not be taken: and those within it be heartie and of good reputation: the treasure hid shall not be founde: the siluer of the brother and sister is much: the father shall suruiue the sonne: the sonne is no bastard: it is good to buye heritages: the shippe which is on the Sea shall quickly arriue in prosperitie: the man shall soiourne long in the towne or house. This fygure is good for al things but for warre.

When this figure *Cauda Draconis*, is in the fourth house, it signifyeth good lucke, and prosperitie touching landes, the person shall ouercome his sute with great anger, trauaile and enuie: the messenger which commeth by the Countrey will come shortly: the patient shall amende if the fist consent. This figure is ill in all the demaundes which may be made of the father: that is to say, for heritages & succession: the house is good, it is good to sowe the ground: the towne besieged shall be taken by the treason of some that be within it, and it shall be put to fire, bloud and raled, but yet those which escape from the shot of the Crosbowe, shall fight valiantly, and hold vp their heads vnto death: there is sedition and muttering in it, so that one mindeth to kill an other: the brother and sister haue no siluer: the father is

dead or ſhall die quickly, and the ſonne is a baſtard, the father ſhall die before the ſonne: it is indifferent to buy landes, becauſe the landes be good and fruitfull: but there will be anger and ſute about them. But in the end the pourcheſer ſhall haue the victorie, and therefore this figure is called indifferent in this caſe: the ſhip on the Sea ſhall come with a great winde, and be in daunger to be taken or burned: the man ſhall not ſtay long in the houſe or towne for feare he ſhalbe ſlaine, or haue ſome miſchiefe done vnto him: in all the demaundes which ye may make in this houſe, this figure is ill, but in the things before recyted: it is alſo good to put fire to Myneries or to artillerie, or to worke treaſon: the treaſure hid is kept by the Diuell.

Finding this figure called *Carcer* in the fourth houſe, it ſignifyeth to winne landes wherein treaſure *is* hidden, and that ſome of his kinſfolke is helde and taken priſoner: the father is very old, but yet of good compleation, and ſhall liue long: the houſe is olde, darke and ſmokie: it is good to eare and ſolue the ground: the towne is old and ill caſt and made and the ſtrætes very narrowe, if it be beſieged it ſhall not be taken, ſo that the people be not faint hearted within: the Tower or Pallace be very old and halfe broken: the ſiluer of the brother or ſiſter is ſo hidden that it will not be found againe: the ſonne is legittimate, the ſhippe is not yet readie to come: the man ſhall remaine long in the houſe or towne where he doth mind to kéepe: in all things which ye may demaunde in this houſe, this figure is ill, but to defende and kéepe a Towne, and for thinges Saturnian, in which it is good, and ſignifyeth alſo to haue a great number of children.

Hauing in the fourth houſe this figure called *Populus*, it ſignifyeth a multitude of people aſſembled, ſome to buy & ſell lands and heritages: in demaundes of the father it ſignifyeth mourning and lamentation, the father ſhall die before the ſonne: the houſe and lande that is made mention, is ſtanding néere vnto the water, the Towne is full of people, and furniſhed with faire waters and ſpringes, if it be beſieged it ſhall be taken, becauſe thoſe within it be of no great force, but moſt of them be Mariners: the Tower or Fortreſſe is néere to the water: the

treaſure

treasure hid shall not be found, vnlesse the eight do consent: the siluer of the brother and sister is but small: it is good to buye heritages: the shippe on the Sea shall come quickly with good winde and great gaine: the man within the Towne or house shall not dwell there long: in all the demaundes of this house this figure is good, but touching loue.

This figure called *Via*, in the fourth house signifieth losse of heritage: in all things that ye can demaund she is ill, sauing to sowe the earth yet is she better by water then by lande for voyages: treasure hidden shall not be founde: the Citie is nothing strong, if it bee besieged it shall be taken, the Castle or Tower is not faire, and they stand by the water side: the brother and sister haue not much siluer: the father is of long life, and the sonne legittimate: it is good to buy heritages which be neere the water: the shippe on the sea shall come to safe port: the man in the house or towne shall not dwell long there: for all thinges which ye may demaund in this house, this figure is good, but for loue, for the which it is but ill.

Of the fift house, and of the demaundes therein contained. Chap. 5.

1 The fift house called the succedant of the angle of the septentrionall, otherwise called the good fortune, doth containe properly the significations of the demaundes which may be made touching a childe, to knowe whether he shall be small or great of stature, and touching his birth, whether he be legitimate or bastarde, of good nature or ill.

2 The demaundes likewise which may be moued on the maner of his liuing, that is to say, if it be profitable to a person to eate and drincke.

3 Whether it be good to take newe clothes, and whether the person be well apparelled.

4 If a promise made to a person shall be performed or not, and whether it be false or true.

5 Whether the messenger shall come quickely, and what newes hee shall bring, and also what is contained in the letters.

ters.

6 Also the demaundes which may be made vppon a friend, man or woman.

7 If the earth shall bring forth plenty of fruites, and whether they shall be good.

8 Likewise the significations of all pleasures, as to kisse, coll, sing, daunce, banquet, and play on all instruments of musicke.

9 Whether a woman be with childe or not, and whether she shall haue a boy or wench.

10 If that a place besæged shalbe taken or yælded by composition, or whether it hath bæne besæged.

11 Whether the person which is on the way shall be in danger to be robbed and spoiled, and whether the wayes be not dangerous by reason of thæues, ruffians, and such like.

12 If the sonne be sicke, dead, or taken prisoner.

13 Whether the Booke which one would reade containe things good or bad. These be the principall causes contained vnder this house, the which yee shall iudge according vnto the rules and significations of the Figures hereafter written in the order as before.

When in this fift house you fynd this Figure called *Aquisitio*, it giueth good significations of the childe, and that he shall be of good wit and condition, and well made of body, the messenger shall come quickely, with good newes: in case to liue, and to haue newe clothes it is good, the promise shall be kepte in all faithfulnesse, the letters speake not but of merry things, and recreatiue as of loue, or of matter beneficiall, the amitie of the friends is good, it is also good for the fruites of the earth, and there shall be great abundance, it is good and sure dwelling in the house, the woman with childe shall haue a senne, so that the tenth do consent to this, it is good to kisse, coll, dally, dance, and to doe al things of mirth and pleasure, the Commons of the towne be good, and liue in al peace and quietnesse, the Castell is not besæged, and if it be, it shall not be taken, by reason of the good accorde amongest them which be within it: there is neither thæues, neither roisters by the way, the sonne is neyther

ther dead, sicke, or taken prisoner, but maketh good chére, and is at his pleasure, the friend is merry, and the childe legitimate, Bookes doe containe Church matters and merimesse, al things which yée may demaunde in this house this figure dooth signifye good, and also that a woman shall not haue manie children.

Finding in this fift house the Figure called *Amissio*, it signifyeth that the childe shal be of ill nature, and losse of heritage by lawe, the sicke person shall amend, the woman with childe shal haue a sonne, but she shal be in danger of death, it is not good in case of eating and drincking, the promise shal not be performed, the messenger shall come quickely, but he shall bring ill newes, the letters speake of quarrels or else of ribaudrie, the friends be not too good or iocunde, for pleasure and iocundnesse this figure is ill, vnlesse it be for wantonnes and baudery, for the which it is good, the dwelling in the house is ill and dangerous, the Commons of the City be bad, if the Castell bée bességed, it shal be taken, vagabonds lie by the way, and therefore it is dangerous, the son is neither dead, nor taken prisoner, but he is very sicke, the childe is a bastard, to buy and sell newe garments it is ill, the yeare is good, and great aboundaunce of corne, but it is ill for trées and plants: the bookes and writings make mention of ribaudry, or of questions. For all the things which ye may demaund in this house this figure is ill, and the woman shall haue many children, but they shall be ill.

When ye finde in this fift house this figure called *Fortuna maior*, it is a signe of fewe children, but they shall be honest and happy in their life: the sonne is neither sicke neither dead, but shall come quickely, it is good to eate and drincke, the promise shall be kept, the messenger is not staied, neither shall it be long before he returne and bring good tidings, and the letters which he bringeth speake of the affaires of Kings, Princes, and greate Lordes, and of all things pleasant and recreatiue, thy friend is good and trusty: it is good and holsome to dwell in the house, it is good to kisse, coll, daunce, and to make all pretie pastimes, the woman shall haue a sonne wythout any danger of death, so that the first agrée thereunto: there will be raine if the tenth do

agrée, the commons of the Towne is good, and there is much nobilitie therein: the Castell is not besæged, there is no vagabondes in the way, the childe is legitimate, it is good to buy and put on newe clothes: the yeare shall be good, and great aboundance of all the fruites on earth: the bookes written doe speake of Kings and Princes, and of their victories: in all the thinges which ye may demaunde in this house the figure is good.

If you finde in this fift house the figure called *Fortuna minor*, it signifyeth, that the childe shall be a man of honour, victorious ouer his ennemies and liberall, and he shall haue manie children: it is indifferent good in eating and drincking, the promise shall take place, the messenger shall returne quickely, and the newes which he shall bring shall be of warre or of anger: it is not good for the friend but onely in ribaudry. Touching pleasures, there is small ioy or hearts ease, it is ill to remaine in the house, vnlesse it be for matters venereall: the woman wyth child shall haue a daughter, and escape death very narrowly, the commons of the towne is ill, if the Castell be besæged it shall be taken, there is many thæues by the way, and therefore it is not good to goe into the Countrey: the sonne is sicke, but hée shall escape the disease, and come home quickely, so that the tenth doe agrée thereto: the childe is a bastarde, it is ill to buy and put on newe clothes, for they shall endure but a while: the yeare shall be good and plentiful, but ill for trées, the books treate of warre or of anger, or of great fury: for all the things which you may demaunde in this house this figure signifyeth good, and also to haue but fewe children.

Finding in this fift house the figure called *Lætitia*, it dooth signifie prosperity, good lucke, and the aduauncement of honour to the childe by his good nature, the woman with childe shall haue a sonne which shal haue great honour and reputation in his life: for al the demaundes which ye can demaunde in this house this figure is good, as to buy and put on newe clothes, and for the plentifulnes and fruitfulnes of the yéere: and consequently this figure is good in al the demaunds euen as it is called Lætitia. which is called the house of Ioy, wherefore at this time I wil say no other thing, but that it signifyeth to haue few children.

dzen.

If you finde in the fift house this figure called *Tristitia*, it signifyeth sorowe, heauines, vnquietnes, pouerty, and ill fortune hereafter to come to the childe, the Letters which come speake of heauy things, as of a towne besieged, or of other misshappes and inconueniences, the woman wyth childe shal haue a sonne (so that the tenth doe giue consent) and she shall haue a great and long trauel wyth danger of death: to be briefe, in al the demaundes which you may make in this house this figure signifyeth ill fortune, and is therefore here called Tristitia, the which is sadnes, quite contrary to the house called the house of Ioy, and this figure signifieth to haue many children.

When in this fift house ye finde the figure called *Puella*, it signifieth prosperity to the childe, it is also good to eate and to drinke, and for all mirth and pleasure, the promise shal be kept, the messenger shal come something late, but he shall bring good and perfite newes which shal speake of loue, it is good for the friend, and for all mirth, as to kisse, coll, daunce, sing and play on instruments of musicke, the childe is a bastarde, there is no vagabonds by the way, the Castel is not besieged: as touching the woman wyth childe some say she shall haue a boy, and some a wench: and forbecause that in this matter the Doctours in this Arte doe not agree, to be more certaine you must haue recourse to the Angles of the figure, by the which you shall iudge as they speake: to buy and put on newe clothes it is good, and signifyeth that they shall be rich, neate, and fine, the yeare shall be good, and great store of all sortes of good things: finally, the Bookes speake of kissing, colling, dauncing, and singing: wherefore when ye finde this figure in this house, you shall iudge, as is aforesaide, and further say that it signifyeth fewe children, but they shal be faire.

Finding this Figure called *Puer* in the fift house, it signifyeth the childe to bee of ill conuersation, and disobedient vnto father and mother: for gouernement of eating and drincking it is ill, the promise shall not be performed, the messenger will not stay long before he come and bring letters, which make mention of warre: it is not good for a friend, nor for pastime, but in

feats of warre, the dwelling in the house is not good: it is worth nothing to kisse, coll, or such like dalliance, but in the venereall actes: the woman with childe shall haue a sonne, the place beseeged shall not be taken, but defend it selfe valiantly: there bee many theeues lying in waite by the way, the sonne is not dead, but hurte, the childe is a bastard, ill to buy and put on newe clothes or other things vnlesse it be harnes and armour, for the which it is good: the yeare shall be indifferent good, sauing that there shall be some haile: the Wokes speake of warre, because this is a figure of ♂ which is lorde of warre, it signifieth likewise fewe children, and they shall be all men of warre, and pilers of poore men and labourers of the field.

In finding in the fift house this figure called *Rubeus*, it signifyeth peruerse children, and degenerate from vertue: it is ill touching eating and drinking, and especially of redde things, the promise shal not be kept, the messenger shall bring letters which shall make mention of warres and combates. And to be briefe this figure hath no signification in this house but ill (excepte to sowe the ground) for the which it is good: the woman wyth childe shall haue a daughter, because that this figure is a figure of ♂ R: and moreouer, if that there be any children, they shall not liue but die quickly.

If you finde this figure called *Albus* in the fift house, it signifyeth that the childe shall be of good nature and complexion, it is good to eate and drinke, and health shal come thereof, the promise shall take good effect, the messenger shal come quickely wyth good newes, the letters make mention of things mercuriall and white. As often as in making a figure you finde this saide figure in the fift house, be ye assured that you shall receiue letters from one or other within three dayes: it is good for a friend, and likewise for mirth and ioy, it is good for the dwelling in a house: it is good for to kisse and coll in the waie of honestie, but ill for dishonestie, the woman wyth childe shall haue a sonne, without any danger of death, or any other inconuenience: the commons of the Citie be good, the Castell is not beseeged, but if it be it shall be rendred by composition: there is no harlots or ill folkes by the way, the childe is not dead, the

childe

childe is legitimate, it is good to buy and put on newe clothes, and aboue all other, white clothes: it shall be a good and fruitefull yeare, the bookes speake of great and profound knowledge: and because it is a Figure of ♀ it seemeth to haue manie children.

When ye fynde this Figure called *Coniunctio*, in the fifte house, it signifyeth that the childe shal be of an ill nature: and to tel you in two wordes, there is no demaunde that may bee made in this house, but that this figure is meane therein: the woman with childe shall haue a sonne: and when soeuer yee do make a Figure for a marriage, and fynde this Figure in the fifte house, be ye sure that the marriage shall take effect. At this time I will say no more of this Figure, but that it signifyeth to haue fewe children or none, but if there be any, they can not liue long.

Finding this figure named *Caput draconis* in the fift house, it signifyeth, that the children shall be of great wisedome, and honour, and gentle to al folkes, it is profitable to a person to eate and drinke well, the promise shall be performed, the messenger will tarry long, but yet he bringeth good newes, the letters speake of loue or of riches: it is good for a friend, and likewise for venereall workes and mirth, and to dwell still in a house: the woman with childe shall haue a sonne wythout any danger of death, the commons of the Citie be good, the castel is not beseeged, there are no ruffians on the way, the sonne is not dead, but wil come quickely, the sonne is legittimate: it is good to buy and put on newe clothes, the yeare shal be plentiful of all things, the Bookes and writings doe speake parte of loue, and part of Church matters, and of importance. This figure is very good in all the demaunds, and sheweth to haue but fewe children, but they shal be wise and good.

When in the fift house ye finde this Figure called *Cauda draconis*, it signifyeth that the childe shall be wicked, and in the ende be hanged, or die some euil death, or banished or exiled the Countrey: it is ill to eate and drinke, the messenger shal come quickely, but his newes shall be euill, and the letters speake of warre and of treason: the promise shal be nothing kept, it is ill

for a friend, and likewise for mirth or ioy, vnlesse it be in wars, in which it is good, it is ill to dwell in that house for it shal be burned or ouerthrowen: the woman with childe shal haue a daughter, and be in great danger of death, the communaltie of the cittie be al théeues and wicked, the castell beseeged shal bée burned, taken, and ransaked: there is much ill company by the way, the some is dead or prisoner, the childe is a bastard: it is ill to buy or put on any newe garmentes, except it be harnesse, the yeare shal be plenteous in corne, but not in fruites, the writings and Bookes make mention of warres, and of thinges odious and sorrowful: in al the demaundes which may be made in this house this Figure is ill, and signifieth to haue fewe children, and they shal be euil, and workers wyth fyre.

When in the fift house ye finde this Figure called *Carcer*, it signifyeth that the child is of a melancholy nature, saturnian, ful of grose humours, a man of trauell and paine, it is not good to eate and drinke, the promise shal be performed, but it shal bée long first, the messenger shal come safe and founde, but hée shal tary long, and be in danger to be held prisoner, the letters make mention of imprisonment, or of women with childe, or of some sad and melancholy cause: for al kind of mirth it is ill, it signifieth that the house where the habitation is is darke, smokie, and ill cast: it is ill to daunce, sing, kisse or coll: the woman with childe shal haue a daughter, the commons of the towne be most olde folke, the castel beseeged shal not be taken for the good resistance which they within doe make: the some is not dead or in prison, the childe is legitimate: to buy and put on newe clothes it is good, for they shal last long, especialy those which be blacke: the yeare shal be indifferent good, the writings and bookes treate of women wyth childe, of prisonment, or to sowe the earth, or of things melancholy. Whensoeuer you make a Figure for any demaund, and finde this Figure in this place, you shal bée sure to receiue some letters before it be thrée dayes: in al other thinges this Figure is ill, and signifyeth to haue manie children.

Finding this Figure called *Populus* in the fift house, it signifieth many children and wittie: it is more wholesome for the body

body to drinke then to eate: the promise shal be scarcely performed, the messenger shal come quickely, the woman wyth child shal haue a sonne: for a friend, and for merimesse it is good, the Letters which shal come shal speake of sundry kindes of people, as of marriners, and al other things concerning water: the yere shal be good, and there shal be abundance of al things: the sonne is not dead, but shal come quickely: it is euill to buy and put on newe clothes, for they shall not last long, the bookes and letters do speake of the sea or of some riuers. And whensoeuer you do make a Figure for any demaund, and finde this figure in this house, it dooth signifie to haue some raine shortely: it dooth signifie to haue many children, but they shall not liue verie long.

When in this fift house you finde this figure *Via*, it dooth signifie to haue fewe children, but they shal be of good nature and complexion, and not long of life: it is better to drinke then to eate, the promise shall not be kept, the woman is not with childe, but hath some lumpe in her. In all the demaundes that ye may propound this figure is ill, vnlesse it be for voyages. And whensoeuer ye make a figure for any demaunde, and finde this figure in this place it signifieth that Letters shall come quickly from some place, the which shall speake of thinges of water, or of voyage: it doth shewe also that there shal not bée manie children, and if so be that there be any, they shall not liue long.

Of the sixt house, and of the questions therein contayned. Chap. 6.

1 The sixt house called the Cadant from the Angle septentrionall, or the ill fortune, contayneth properly all the demaundes which may be made touching seruaunts and other subiects.

2 Also the demaundes which may be made vpon sicke persons and diseases, whether it shall be long or short, and of which of the foure humours it commeth, and if the patient shall be quickly hoale, or lose or destroy any of his lymmes by that dis-

eases, and if he shall die in what estate shall he die, in good or bad, and in what day and in what houre.

3 Whether the Physician ye would goe vnto be learned in his art, and if it be good to take phisicke.

4 If it be good to visite a sicke person.

5 This house contayneth also the questions which may be made on the place where the sicke person is, as the Hospitall or chamber where he is.

6 Moreouer the demaundes which may be made vppon small beastes: as sheepe, lambes, goates, swyne and such like small beastes: and whether it be good to buy or sell them.

7 Whether the beastes lost shall not be found, and who is the theefe.

8 It comprehendeth likewise the demaundes which may be made vpon men of lowe condition and estate: as Labourers, Maisons, Carpenters, Butchers, and other Craftsmen and Porters.

9 Also ouer all things stroyed and broken, false witnesses, and bawdes, Sorcerers and Enchaunters.

10 Also ouer feare and fright, shame, pouertie and lacke, smoke and darkenesse.

11 As touching the members of man, it contayneth the demaundes which may be made vpon all the noble partes of the bodie, the heart excepted: these be the principall demaundes whose significations be contayned in the first house, as ye shall finde by each figure which hereafter be placed according to the former order.

* * When ye finde this figure in the first house, it signifyeth fidelitie and wisedome in seruants, the man is not sicke, but if he be
* * he shall mende quickly: the crafts man or labourer is an honest
* man and a painefull, and that which he doth is well done: the Physitian is a good man: it is good to take phisicke, so that the fist house be good: the man shall neuer fall into pouertie. To be briefe, in all things which yee may demaunde in this house,
* this figure is good.

* * Finding this figure called *Amissio* in this house, it signifyeth
* ill issue and disloyaltie for all things which ye may demaund in
* * this

this house touching seruaunts and subiects: for the sicke person it signifieth sometime death, and sometime amendment: wherefore ye shall iudge according to the first and eight houses: the sicke person is in a poore place, the sickneſſe is onely of cholar, and he is so poore that he hath not a shoe to his foote: the witnesses be false: it is ill to take counsayle of the Physitian or to take physicke: you must iudge according to the fift & seuenth houses. It is not good to buy small beastes, for they shall all perish. And to be short, that which this figure concerneth it is worth nothing for any thing in this house, but for bawdes, for which it is good, signifying that the persons be shameleſſe, and apt to that occupation.

When in the first house ye finde this figure, it signifyeth that the seruants and subiects be faithfull and obedient: it is good to buy beasts: the person is not dead, but if hée be sicke, hée shall quickly amende, and the disease doth come of too much aboundance and corruption of blood: the witnesses be not false: it is good to take medecine, and the Physitian is a good man. And to be short, ye can demaunde no question in this house wherein this figure is ill, but for bawdes, whereunto it is ill because their fact shall be disclosed, and in daunger to haue the bastionado, or else that worse is, to be whipt at their comming.

When in the first house ye finde this figure called *Fortuna minor*, it signifieth that the seruants and subiectes be true vnto their maister: but the seruants shall be sicke in their seruice: it is ill to buy beastes, for there will be but small profite by them: the witnesses be not false, but will by their disposition vse some spitefulnes. For the Physitian, and to take that which he ordeyneth it is good, so that the fift and seuenth house doe consent: the beast lost shall neuer be found: it is good for whores and baudes, but they shall be in daunger to be destroyed by their suddennesse and feare, that they shall not haue the money which was to thē promised. In all other thinges this figure is meane.

If in the first house ye finde this figure *Leticia*, it signifieth the seruantes to be good at worke, sure and faithfull: it is good to buy beastes: the patient shall haue none other diseases, but shall quickly amende: sometime the sickneſſe commeth by ouer much

much rest or pensiuenesse for some thing: in all other thinges which belong vnto this house, this figure is good, except for bawdes, shewing that they shall be false, and that their promise made shall take no place.

Finding this figure *Tristitia* in the first house, it doth signifie disobedience and naughtinesse in seruants and subiects, and that they shall be slothfull and sickly in their seruice: the sicke person shall die so that the iuy. doe consent, the witnesses haue falsely deposed: it is ill to buy beastes: for the Philitian, or to take medicine, & in all things which ye may demand in this house, this figure is ill, but for baudes, for their matters will goe well.

When in this first house ye finde this figure *Puella*, it is very good for all the demaundes which may be made: touching seruantes it is ill: for the sicke person and his disease come only by phleme and thought taking for women: for all other thinges which ye may demaunde in this house, this figure is good, especially for whores and bawdes, for their affaires shall prosper: it is also profitable to buy beastes.

You finding in the first house this figure *Puer*, it signifieth that the seruants and subiectes be naught, and will robbe their maisters, it is ill for the sicke person, especially if the first house consent, it is likewise ill for small beastes, for they shall be stolen, the sicke person shall be worse and worse, and fall into worser sickenesse: in all the other questions in this house this figure is ill, but for whores and bawdes, and to rayse men to goe to warre it is good: it is likewise good to take medicine, and especially by drinke.

Finding in this first house this figure *Rubeus*, it signifyeth no good lucke touching seruants, for they shall be in daunger to be robbed or deuoured by wolues: the disease commeth of too much aboundance & corruption of blond mixed with red choler: the sicke person shall die or be long sicke, if that the first and eight houses doe agree: in all the demaundes which yee may make in this house, this figure is ill, vnlesse it be to lett a person blond.

When in the first house ye finde this figure *Albus*, it signifieth good lucke, as well for seruantes as for cattell: the sickenes

shall

shall not last long: sometime this figure signifieth good, and sometime ill, according as the Angles do speake: it is good both for the Physitian, and also to take medicine: the disease commeth of phleme: in all other thinges which ye may aske in this house this figure is good, especially for company of seruauntes, the wing that they shall be faithfull.

If in the first house ye finde this figure *Coniunctio*, it signifieth that the seruantes be meetely good: the sicke person shall die: it is ill to take phisicke, and likewise ill for the Physitian: it is excellent good for whores and baudes: in all other demaundes this figure is ill, but to buy small cattell, whereunto it is good.

Finding this figure *Caput Draconis* in the first house, it signifieth good luke in beastes, the sickneese shall last long if the viij. consent thereunto: it is good for the Physitian, and also to take medicine: n all other things which ye may aske in this house, this figures good, but for whores and baudes it is ill, for their matter shal not goe well.

Whe ye finde this figure *Canda Draconis* in the first house, it signifieth that the seruantes be not very good, the beastes shall be stolen or eaten by Wolues: the partie shall haue a great boat feue and be in daunger of death if the viij. doe consent: it is ill as well for the Phisitian, as also to take medicine, and for all otherthinges, sauing for whores and baudes, for the which it is good

Whi in the first house ye finde this figure *Carcer*, it signifieth disloaltie and small securitie in seruants, and small profite to buy beastes: the sickneese shall be long and the patient in daungerf death: it is not good to take medecine: the Phisitian is nt of the best learned. In all the demaunds which may be maden this house this figure is ill, but it is good for whores and baudes.

Whi ye finde this figure *Populus* in the first house, it doth signifie wisedome and fidelitie in seruantes, good to buy small beastes to sell them: it is meetely good for the sicke person: the disease commeth of a phleme like vnto a rume, but the patient shall amde, if the viij. giue consent thereunto: it is good for the

Phisitian and to take medicine. And to be shoꝛt, in all the demaundes of this house, this figure is good: but it is not very good foꝛ whoꝛes and baudes foꝛ they shall be beaten: this figure is good to rayse vp souldiers and to muster, and sheweth that there shall be a great number.

* When in this house ye finde the figure *Via*, it signifyeth that
* the seruantes will willingly put foꝛth themselues in their mai-
* sters businesse, and doe it with great diligence: it is ill to buye and sell cattell: the sicke person shall be in daunger of death, if the vij. consent thereunto: it is ill foꝛ the Phisitian, oꝛ to take medicine: the witnesses haue falsely deposed: the baude doth but mocke and will not doe her endeuour, where she is woꝛthie to haue ten thousand boxes with the fist foꝛ her hyꝛe.

Of the seuenth house, and of the demaunds therein contayned. Chap. 7.

1 The seuenth house, which is the Angle of th Occident, contayneth pꝛoperly and naturally the signifycations of the questions and demaundes which may be moꝛed on the contrary of the demaund of any person.

2 Also vppon all debates, sutes in lawe, théeues and fugitiues.

3 The demaundes also which may be made commonly vppon a friend, and vpon any accoꝛd of marriage, to knowe whether it shall take effect oꝛ not.

4 The ill will likewise which is betwéene two peꝛsons, and which way he goeth that taketh his iourney.

5 Which of them which playeth at lots, cardes oꝛ tee, shall winne oꝛ loose.

6 Of two battels ready to fight, which shall haue the victorie, and on which part it shall be.

7 If the mayde be a virgine oꝛ not, and whether shée haue any louer, and if shée haue, then howe standeth the mitie betwéene them.

8 This house also contayneth the demaundes vich may be made touching marriages, whether there shall hyppen any

ſtrife or debates amongeſt the doers thereof.

9 Whether a woman or friende loſt, ſhall be recouered againe.

10 If the woman ye would marry be rich, and whether ſhe ſhall haue a good marriage.

11 If the companion appointed to you be a good man or a badde.

12 If there ſhall be warre or peace, and whether the man ſhall goe forth, and if the warre ſhall laſt long.

13 If the man be of a good eſprit and vnderſtanding.

14 If the friendſhippe betweene two perſons be good or ill, truſtie or vntruſtie.

15 Whether the thing ſtolen be in the houſe, and whether it ſhall be found, and who did the robberie be of that houſe, or be a ſtranger, and of what ſort or clothing he is, and where he is.

16 If the agréement made betweene two perſons ſhall continue.

17 As touching the members of man, this houſe containeth the demaundes which may be made vppon the buttockes and arſe.

Theſe be the principall demaundes and queſtions which bée propounded in this houſe, the ſignifycations whereof thée contayneth in ſuch order, as hereafter ye ſhall finde.

Finding in the ſeuenth houſe this figure *Aquiſitio*, it ſignifyeth to make accorde and amitie betweene enemies, the ſute in lawe ſhall be on the plaintiues part, the thing is not ſtolen, but is only ſcattered away: in the houſe ſuſpected there are not many théeues, the fugitiue will returne againe, the perſon is of none ill will, it is good to marry and to make marriages, for therein ſhall be no debate: the wife hath to doe with others then with her huſbande, the mayde is no virgine, the woman loſt will be found againe, the companion will be good to his wife, there will be no warres but all peace and quietneſſe, the perſon is of a good eſprite and entendement, the huſbande is not in the houſe, the man ſhall not goe to warre, the agréement made betweene two parties ſhall continue long. For to knowe into what part the perſon is gone ye muſt loke of what qualitie, & vnto which

of the foure partes of the worlde the figure belongeth and is attributed: if it be Orientall, the person is in the East, if it bee Meridionall, he is in the South, if it be Septentrionall, he is in the North, if it be Occidentall, he is towarde the West, and thus shall ye iudge of all the other fygures.

Finding this fygure *Amissio* in the seuenth house, it signifyeth that the open enemie is ill, but he is of no great power, and each thing that he doth, he doth it with an anger and hastinesse, but his anger is sone past, the partie shall lose his suite, the partie suspected is the theefe and hath stolen the thing: the fugitiue will not be taken: the woman married will be a whoore: the man is of an ill will, he shall lose at dice and cardes, the marriage will quickly take force, but to no great profite to the one part or vnto the other: for warre it is ill, the wife loueth not her husband well, but hath company of others then hee: the mayden is no virgine: the woman lost will not be founde: the man shall goe to warre, but not profite much thereby: there shall be no great feate of armes doone, but onely assaultes and skyrmishes, the accord shall not long last, for because the person is not faithfull: the partie hath no witte but to doe harme, the theefe is not of the house but is runne away, and the thing lost shall not be had againe: there will be none accorde: in all the demaundes which ye may make in this house this figure is ill, but for bauderie.

When in this house yee finde *Fortuna maior*, it signifyeth that the enemie is strong, mightie and of good condition, the plaintiue shall winne his suite, there is no theefe in the house, it is good to contract marriage, and for a friend also, the fugitiue will returne home againe, the woman is honest and loueth none but her husband, the partie hath no ill minde, the gamester shall winne, there shall be peace and no warre, a woman or friende lost will be recouered againe, the woman is rich, and a great marriage, the companion is good, the person hath good forecast and vnderstanding, the amitie shall endure long. And to bee short, this figure is good for each demaund in this house.

If in this house ye finde this fygure *Fortuna minor*, it signifyeth that the enemie is wicked and of an euill heart and affe-

ction

ction, strong & mightie, and entendeth much harme: the plaintiue shall winne his sute, but not without great paine, trauayle and diligent soliciting: the thefe is subtill and craftie: the fugitiue will not be found, neither returne againe: the woman is choloricke: the marriage will not be for the small profite that commeth thereof: the man is ill minded: the gamster shall lose or haue but small winning: the warres will be great: the woman hath to doe with more then her husbande: the mayde is no virgine: the woman or friend lost will not returne againe: the woman is not of the richest: the man shall goe to warre & haue the victorie, he hath good knowledge in warres: the theefe will not be founde, neyther the thing lost: the accord made betweene twe parties will not long continue. In all demaundes which ye may make in this house, this figure is ill, except it be for warre or actes venerall.

Finding this figure *Laticia* in the seuenth house, it signifyeth but small force in the enemie, and besides that he hath none ill minde: the plaintiue shall obtaine his suts: the man is not robbed: the fugitiue will not returne home againe: it is good for a wife, marriage, and for a friend. If ye make a figure to knowe what your friend doth, and then finde his figure in this place, it signifyeth that he weepeth for the great affection he beareth to his friend which is now absent: the person hath no ill will or minde: the gamster shall not winne much: the marriage is sufficient good, so that the tenth consent thereto: there will bee no warre but peace: the mayde is a virgine: the wife or paramour loueth none but her husbande or friend, and them they loue heartely: the woman is not rich: the companion will vse himselfe well and faithfully: the thing stolen will be recouered, and he that keepeth it doth it but in ieste and passime: the agreement newly made will not long last. To be briefe, in all thinges which ye may demaunde in this house, this figure signifyeth a mediocritie.

When ye finde this figure *Tristicia* in this house, it doth signifie the enemy to be strong and mightie, and is ill minded, and will be auenged ouer all his enemies: the sute is in hazard to be lost on the plaintiues part: the theefe or fugitiue will not bee

found: the wife and leamon be good and vse themselues loyall: the marriage begunne shall be ended: the partie hath a very euill affation: the gamster shall win, but it shall be by cogging: the mayde is no virgine: the wife loueth her husbande, and the leaman her friend: the man shall goe to warre and haue the victorie, and when he hath taken his enemie, will let him goe againe: the person hath good vnderstanding and is of great enterprise: the copartner shall doe his part well: the theefe is in the house, and the thing is therein hidden. If that ye make a figure to knowe if that two persons do loue together, this figure signifyeth that the friendshippe is but fayned: the accorde made shall last long, so that the tenth consent thereunto, in all other thinges this figure is ill, but it is good to kéepe a thing secrete which ye would not haue to be reuealed.

If by chance ye finde this figure *Puella* in this house, the enemie hath no minde to worke displeasure vnto the other: the sute shall haue good successe, the person is not robbed: the fugitiue will come home againe, it is good for a woman, a leaman, marriage, and play: there will be no warres, but firme peace: the married woman and the leaman fansie others then becommeth them. If that a figure be made to know whether the friend doe loue faithfully, this figure signifyeth that the loue is feruent: the woman or leman gone away will be found in the end: the person is of a good espryte and hath vnderstanding in musicke and to play on instrumentes, the thing lost will be found againe, the agræment shall be made and last long: in all the demaundes contayned in this house this figure is good but for warre: by this figure it signifieth that the woman that is married is with childe by others then by her husband.

Finding in this house this figure *Puer*, it signifieth that the enemy is strong and mightie, and mindeth to kill his enemie, the sute will be lost by the negligence and lacke of paines taking of the soliciters, the theefe is crafty and malicious, the fugitiue will not come home againe: it is not good for the woman married for she accompanieth an other man besides her husband: it is ill for marriage, for they will neuer liue without brawling and discord, the man is ill minded: about the game will come

ſtrife and quarrell, the mayde is no virgine, the wife is not loyall to her huſband, the man is wiſe and inuentious, and eſpecially about warres, we ſhall haue warre, the man that goeth to warre ſhall haue the victorie: the amitie betwéene two perſons cannot holde: the man ſuſpected hath ſtolen the thing and is fled: the thing loſt ſhall not be had againe: there ſhall be none agréement betwéene the parties, but mallice ſhall encreaſe more and more betwéene them. In all queſtions of this houſe this figure is ill, but for warre.

If in this houſe ye finde this figure *Rubeus*, the enemie is very angry, but he is but of ſmall power, and mindeth to kill his enemie, or elſe to burne his ſubſtance with fire if hee may come by it handſomely. the plaintiue ſhall loſe his ſute, there were many théeues at that robbery, the fugitiue will neuer returne: it is ill for marriage, for the huſband will runne away from the wife and forſake her, by occaſion whereof the woman will deale with other men, there will be much debate and ſtrife in the gameing, it is ill for warre, for there will be loſſe and no profite, and yet the beginning good, and the end ill: the mayde is no virgine, and hath but ſmall ſubſtance, the friend loueth not his friend, the companion is not good but doth euill entreate his wife, the man ſhall goe to warre, but it ſhall be to his loſſe, the partie is dull eſpyted, and hath but ſmall vnderſtanding or experience, but in things of the fire: the friendſhippe is faigned, it will be none agréement. To be ſhort, in all thinges that may be demaunded in this houſe, this figure is ill, but for thinges of warre and fire.

When this figure *Albus* is in this houſe, the enemie is of no ill minde, neither ſéeketh to diſpleaſe the other, or for his death: the partie ſhall haue a good end of his ſute, there is no théefe in the houſe, the fugitiue will returne, the marriage ſhall be with honour, and both parties pleaſed, the woman ſhall bée good and honeſt, and the man ſhall well entreat her, the friende is of good heart, the perſon hath no ill affection, the woman or friend loſt will be found againe, the mayde is a virgine, the woman is rich, there will be no warre, the man is of good eſpyte and induſtry, the agréement ſhall be made. In all things that ye

may demaunde in his house this figure is good, but for warre: in case of loue, the querant is in loue with a rich woman and of great parentage.

Finding this figure *Coniunctio* in this house, the ennemy is feble in his reines, and seeketh daily to come to an agreement, the querant shall obtaine his sute to his profite, so that the tenth do consent: it is good for marriage, and better then al the other, for it always doth signify the accomplishment thereof: the theef that is suspected hath imbezeled the thing lost, and he shall bee taken, and in danger to be hanged, the fugitiue wil not returne, the woman is honest. If the fygure be made to know whether a man shal lie with his lemman, this fygure is good, and signifieth, that he shal enioy his request, the gamster shall winne, the wife setteth little by her husband, or the lemman by her friend, the maide is no virgine, the man is of great vnderstanding, the companion is good and loyall for his parte, the theefe is of the house, and the thing lost will scarcely be found, because it is out of the house, the vnitie shall be made, and long last: for al the things of this house this fygure is méetly, but for war, for the which it is ill.

Finding this Figure called *Caput draconis* in the seauenth house, although the ennemy be strong, yet will he come to reason without any moze to doe: the querant shall winne his sute, there be no theues, the fugitiue will come againe: it is good for marriage, for the woman is good and gentle, it is good for a friend, but the man shall not haue his company: it is good for the gamster, the person is of no great ill wil, the maide is a virgine, the woman loueth hir husband very well, the woman is rich, the man is of great vnderstanding, the fellowe is good and gentle to his wife, and vseth her wel: the thing lost will be found againe: in all the demaundes which ye may demaunde in this house this figure is ill, but for warre, whereunto it is ill, for it signifyeth peace. If that ye make a fygure to knowe if that a woman be with childe, and fynde this fygure in this seauenth house, say that it shall be a boy.

When ye finde this Figure named *Cauda draconis* in this house, the ennemy is wicked, and seeketh to kill the other by treason

treason or villanie: the querant shall loose his sute, the theefe hath stollen much, the fugitiue will neuer come againe, it is ill for marriage, for the husband will forsake his wife immediately as he is married, ye may thinke the like by a friend: and to be shorte, ye can not demaund the thing in this house but this fygure is ill for it, but for warres, and to worke treason, and put fire into mines.

Finding this fygure *Carcer* in the seauenth house, the enemy is strong and boisterous, and is secrete, and dissembleth in his doings, so that ye can knowe nothing of him: the querant shall haue good successe in his sute: the theefe hath stolen much secretly, the fugitiue will neuer come againe: it is ill for marriage, for there will be some lightnes in the woman, the woman is poore, the woman loueth not her husband: the gamster shall loose in the beginning, but winne in the ende: the man shal be taken in battell and haue no victory: the fellow is ill and loueth not his wife, the maide is a virgine: in all the demaundes which ye can demaunde in this house this fygure is ill, except it be to take a prisoner.

When in this house ye fynd *Populus*, there is a great number of enemies assembled about mutterings, quarrelles and debates, it is ill for him that sueth by lawe, and also for the theefe, for he hath stolen, the fugitiue will not returne: it is indifferent in marriage, but iudge as ye fynde in the first, it is good for friendship and company, the maide is no virgine. In all other things which ye may demaunde in this house this fygure is meane but for warre, to the which it is maruelous good, and dooth signifie victorie, so that the tenth doe agree thereunto.

If this fygure *Via* be in this house, the enemy is feeble and of small power, the plaintiue shall loose his sute: the theefe is craftie, the fugitiue will come no more, for marriage it is ill, for the man will put his wife away, and be separated from her: the gamster shall not winne much, the maide is no virgine. In al the demaunds which ye can put in this house this fygure is ill (except it be for voyages) especially by water.

Of the eight house and of his demaundes.

Chap. 8.

1 THe eight house called the succedant of the Angle of the Occident, otherwise called the house of death, containeth naturally the questions and demaundes which may be made and propounded vpon the sicknes of death of any man, if he shall liue long or die quickely.

2 Also to knowe whether he shall die within a day, month, or yeare.

3 If a person shall die a good death, or else be slaine.

4 Whether shall die fyrst, the father or brother of the querant.

5 If a man be slaine who killed him.

6 Who shall inherite.

7 This house containeth the demaundes which may bee made touching the goods and substance of a friend, and vpon the treatie of the marriage of a woman.

8 Who is the secrete Counsailour of your ennemy, or of your wife, and whether shee doe keepe faithfull companie or not.

9 Also the demaund which may be made vppon fright or feare of harme to come, as by fyre, burning, or sheading of blood.

10 Also how the person doth that is from home.

11 The gaine or profyte to bee doone in a straunge Countrye.

12 When he that is from home shall returne, in moneth, day, or yeare, and what profyte he hath doone whileft he was from home.

13 If the feare ye be in shall come to good or bad.

14 Whether the person vnto whome ye haue giuen anie thing to keepe will restore it againe or not.

15 Whether he that hath giuen his money to vsurie shall gaine thereby.

16 After what sorte shall the good or harme come to you that you shall haue.

17 Finally, this house doth containe the questions which may be made vppon the experience of Nigromancie, inuocations of Spirites, Inchauntementes, and other diuellish Artes.

18 As touching the partes of mans body, it containeth the questions which may be made concerning the priuy and secrete members of man and woman, and therefore when ye fynde any of the fygures following, ye shall iudge according as yée shall hereafter fynde.

When in this eight house ye fynde this Figure *Aquisitio*, it sheweth the death of the patient before it be long, the man shall be the heire of the dead man, he shall die a faire death in his bed, the brother shall die before the father: the woman is verie rich: that man hath not killed him whome the question is vpon, the woman hath good and honest company: he which counsaileth the ennemy is a graue and wise man, so that if he giue counsaile to the wise you nede not to feare any harme or inconuenience: the things shall be neither scratched or burned, there shall no blood be spilt, he that is from home is in health, and shall returne with much siluer: it is ill for all things of Nigromancie and diuellish Artes: in all things this Figure is good, but for the sicke person, for he shall die. * *

Finding this Figure *Amissio*, it signifyeth the death of the sicke person, if the first and tenth agrée vnto this: the sickenesse shall not be very long, the man shall loose the succession and haue no amendes for the trespas: the man is in the daunger to die on the whéele or some other euill death: the father shall die before the brother, if the fourth and tenth consent: the woman or lemman is not very rich, the partie that is suspected hath slaine a man about a womans cause, the woman hath ill cowpany, he which counsaileth thy ennemy and thy wife, is an ill man, and giueth no good counsaile, the feare is nothing: for the experiences of Nigromancie it is ill (except it be for loue, and for that it is not very good, for that loue will not continue) the man in the strange Countrey shall lose all, and shall bring no- * *

thing home, and for to say the trueth, this Figure is euill in all things.

When ye find *Fortuna maior* in this house, the sicke person shall not die at this time, so that the fourth agrée with this house, but the sickenes shall be something long if the tenth doe giue consent: the man shall inherite, the man shall die no euill death, the father shall suruiue the brother, the woman is rich enough, and so is the lemman: the counsailer of the enemy and of the wife is a good man and a secrete, the man néedeth not to be afraide: this Figure is ill for the experience of Nigromancie and Arte diuellish: in all things which ye may demaund in this house this Figure is good.

When in this house ye synde *Fortuna minor*, sometime it signifyeth the death of some great lord, and yet he shall amend, according as the first, sixt, or tenth houses doe consent: the sicknes shall not long endure, the man shall haue much adoe about his inheritance, the party suspected for the death of the man hath slaine him indéede: the woman is méetely rich, it is an ill man which counsaileth the ennemy and thy wife, the man néedeth not to feare any thing at all: it is ill for Nigromancie and diabolicall Artes: in all things which you may demaund in this house this Figure is méetely.

Finding this Figure *Latitia* in this house the patient shall not die of this disease, the man shall be some mans heire, the woman is méetely rich. And to be briefe, this Figure is good in all the demaundes which ye may make (sauing for Nigromancie and Arte diabolicall) for the which it is not good, but for to flée in the aire, or to goe on one side or other.

When that *Tristitia* is in this house, the man is still in a great fright, the man shall inherite by the death of an other. In all other things whereof question may be made in this house, this Figure is euill, but for Nigromancie, for the which it is good: the man shall not be slaine, but shall die some faire death.

When ye synde *Puella* in this house, the sicke person is in danger to die, the enemy is in great fright, the woman and leman be rich enough, the sickenes shal not be long, the man shal inherite,

inherite, the partie hath slaine no man, the father shal liue long: in al things which ye may demaunde in this house this Figure is good, except in Nigromancie.

This Figure *Puer* in this house, the man shall be slaine, it is ill for the sicke person, for it signifyeth death if the others consent thereunto: the sickenes shall not be long, the counsailer of the enemy and of the wife is ill, and counsaileth them to doe ill, the woman is not very rich: in all the demaundes which ye propound in this house this figure is ill, sauing for loue, and for Nigromancie, whereunto it is good.

Finding this Figure *Rubeus* in this eight house, the man is or shall be slaine wyth a sworde or a staffe, the sicke person is in danger to die if the other houses doe consent: the enemy and the wife haue ill counsaile, the sickenes will be shorte, the man is in great feare, the woman is not rich: touching Nigromancie and the Arte Diabolicall, it is neither good neither sure, because the man is too hasty in his dooings.

When this Figure *Albus* is in this house, the man shall die in the water, the sicke person shall not heale or amend, so that the others consent thereunto: the disease commeth of a rheume or watrishnes, the woman is rich, he that counsaileth the enemy and the wife is honest, and counsaileth nothing but good, the man needeth not to be in feare, the person hath slaine no man, the father shall liue long: in all the demaundes of this house this fygure is good, except for Nigromancie and Diabolicall Arte, in the which it is ill, vnlesse it be to make men sing and dance.

If in this house ye finde *Coniunctio* the sicke person shal die of this disease, the man in prison shall die by the lawe, the man shall not inherite but lose his sute, the man is in great feare, the counsailer of the ennemy and of the woman is ill, the father shall quickely die, the man from home shall not bring home much siluer: in all the demaunees of this house this Figure is ill, except for Nigromancie and inuocations of euill spirites, for the which it is good.

This Figure *Caput draconis* in this house, the person sicke shall be long sicke, but he shall haue no other disease, the prisoner shal

shal be quite deliuered, but not without great expences & costes: the man shall haue his inheritance and ouercome the partie: the man is without feare, the counsellour is an honest man, the father shall liue long, he that is from home shall profit in his voyage: for all the demaundes which may be propounded in this house this figure is good.

* Finding in this house *Cauda draconis* the person shall bée
* * long sicke and in daunger of death, the prisoner is in daunger
* * of his life, the man shall not haue the patrimony that he loketh for, the man is in a maruellous feare: he that is suspected for the murther hath committed the fact, the counsell giuen to the wife is neither good nor honest, the man shal make no great gaine in the voyage: in all demaunds this figure bringeth no great good lucke, but rather to the contrarie, but for Nigromancie it is good.

* This figure *Carcer* in this house, the patient shall be more
* * like to die then to liue, the prisoner shall die in prison: it is for
* * succession of heretages good, but not without great paine and
* trauaile, it also is a token of fright and feare. The murther was committed by one which laie in waite to doe it, and did it in some out or darke place, and he that is accused did it, hée that counselleth the wife is not of the clearest in the worlde: hée that is in trafficke shall doe his businesse well enough, but hée is in danger to be robbed by the way: in al the questions which may bée propounded in this house this Figure is euill (except it bée for Nigromancie) for the which it is marueilous good.

* * Finding this figure *Populus* in this house the sickenes wil
* * be long, and the patient in danger of death, but yet in long time
* * he shall amend (so that the first and tenth doe consent) the man
* * shall die in his bed by a rheume, or else be drowned in water:
the man is much afraide of men of armes, he that is accused of the murther hath done the fact, and vsed to be much in his company: the counsellour of the wife and of the emmimie is good, the man from home shall not bring much substaunce home with him: in all things this figure is meetely good (sauing for Nigromancie) for the which it is very ill, vnlesse it be to make a riuer to come into a place.

This

This figure *Via* in this house, the sicke person shall die on this disease, if the first and tenth consent thereunto: the man shal not inherite: the counsellour of the wife and the enmimy is indifferent, the man in traffike shall bring nothing home, the wife and the lemman be very poore, the man hath slaine no body, and if he be in prison he shall come forth to his praise: in all the questions which ye may propound in this house this figure is euill, but for Nigromancie, to cause one to be carried away a farre off. * * * * *

Of the ninth house, and of the demaundes contained therein. Chap. 9.

1 The ninth house called the Cadant from the Angle of the Occident, otherwise called the house of God, containeth naturally the questions and demaunds which may be propounded vpon the appertenances of any Temple, Church, Chappel, Monasterie or Hermitage.

2 Also of the doings of priests, religious persons, and hermites vppon diuine seruice, as mattins, primes, and other canonicall seruice, and of the masse and prayer.

3 Also vppon the garments and vestures of a Priest, Preacher, Scholler, and his Studie, the Schole, and the companions and Bookes.

4 Whether he which goeth to be made Priest shall haue orders or not.

5 If the man shall be rich in benefices, that is to say, if that he shall haue the bishopricke, abbey, or the other benefices that he pretendeth to haue.

6 What estate shal the Scholler be of when he returneth, whether he shall be Doctour in any facultie, or iudge in any ecclesiasticall Courte, or a President or Counsellour in any high Courte.

7 If the thing which the man or woman aspire vnto shall come to effect.

8 Whether a person be a fole or wise, and in what Sci-

ence he is, or whether he be wise or rich, or hereafter shall bee.

9 If the common brute be true or not.

10 Whether the dreame dreamed be good or bad, false or true.

11 If the voyage which one would take in hand be long or shorte, good and profitable, and whether it be as good by Sea as by land.

12 Whether the ships and army vpon the Sea shall come to a good porte.

13 If a man willing to set an army to the sea, whether he were good to doe it or not.

14 If the shippe or galley shall be good of saile or not, and whether it be good to set vp the masse or otherwise, and whether the shippe or galley shall arriue with a good winde or not to any porte.

15 Whether the winde will cause a shipwracke or not, and whether the ship shall be lost and the army therein, and what is the cause.

16 This house containeth also the demaundes which may be moued vppon the soiourning or staying that the man shall make which is on the way, to knowe howe long he shall tarrie, yeares, moneths, or dayes, and for what occasion he toke his iourney.

17 Whether the yeare shall be good and fruitfull, and what things shall be plentifull.

These be the questions and demaundes which may bee propounded in this house, for which yee may make Figures, and iudge them according vnto the instruction hereafter following.

* * * * * * When in this ninth house ye finde this figure *Aquisitio*, it signifyeth that the man shall haue the benefice which he doth looke for, and shall be rich in the Church goodes, and a good man: he that goeth to take orders shall haue them, the Scholler shal be a Doctour and a Counsellour, the dreame is good, and shall come to a good end: the common bruite if it be good, is true, and if it be ill, it is false, the Bookes speake of things of the church,

of

of muſicke, and of riches, the perſon is of good reputation, the man which is gone for merchandize ſhall doe much profite, the letters doe ſpeake of things beneficiall or ſome craftineſſe : in caſe to vndertake any vocation, there is none better then to be of the Church, to haue ſubſtance quickely, and to liue at eaſe: it is good for a voyage, for the man therein ſhall become wealthie, the man which is out of his countrey ſhall returne quickly with great ſubſtance, but he ſhall be in ſome feare of danger or inconuenience, the ſhip on the Sea ſhall come to a good port with a good winde : in all things which ye may demaund in this houſe this fygure is good.

Finding this fygure *Amiſſio* in this houſe, it ſignifyeth, that the man ſhall not haue the benefice which he loketh for to haue, the bookes ſpeake of nothing but of roundes, ballets, and of loue, or loſſes, and the letters do the like: the common bruite amongeſt the people is true, if the man be made Prieſt, he ſhall be much giuen vnto leacherie: it is not good for the Scholler, for he will not ſtudie but be a great ruffian, the marchandize ſhall not be very good, in this voyage the man ſhall loſe all, the ſhip ſhall come with great ſpéede, but ſhe ſhall be in daunger to bée taken by the way : and to tell you in two wordes, in all the things which ye may aſke in this houſe this fygure is ill.

When ye fynde this fygure *Fortuna maior* in this ninth houſe, it ſignifyeth that the man ſhall be biſhop, abbot, or haue ſuch benefice he gapeth for : the dreame is of kings, princes, and of great lords, and ſhall come to a good ende, the common bruite is not ill, it is good for the Scholler, for he ſhall be a man of honor, and learned, the bookes treate of kings, princes, and great lords, of lawes, cuſtomes, and ordinances royall : the ſhippe ſhall arriue at a good porte, and come ſafe with great riches, the man which is out of the Countrey is very farre away, but hée ſhall returne with good purchaſe : to take a iourney in hand, it ſignifyeth that it will be a long time in doing, for to learne any Arte it is good, and for the ſeruice of the prince, for thereby hée ſhall come to riches and credite : in al demaundes this fygure is good, and eſpecially in learning.

Find-

Finding this fygure *Fortuna minor* in this houſe, it ſignifieth that the man is of great wiſedome, doctrine, and knowledge: the man ſhal haue the benefice he pretendes, but it is of no great value, the prieſt is an honeſt man, the voyage is long, but the man ſhall returne home with great profite: the meſſenger ſhal quickely returne, the Bookes and Letters make mention of the actes of kinges, princes, and great lordes, the Scholler applieth his learning, and ſhall come vnto honor, the dreame is of kings and emperours: in all things which ye may demaund in this houſe this fygure is good, but that it declareth a little cholerickneſſe.

When in this ninth houſe ye fynde this fygure *Leticia*, ye ſhall ſay, that it is indifferent good for thinges concerning the Church, the man ſhall not haue the benefice that he pretendeth, it is good for the Scholler, and likewiſe for a dreame, ſignifying, that it is of things merry, pleaſant and recreatiue, as of ſome greene arbors, gardeins, or meadowes: for religious perſons it is good, and ſignifyeth that they ſerue God, it is good for a iorney, and the company therein, for profite and gaine it is meetely, the man from home ſhall returne quickely, and ſo ſhall the ſhippe on the ſea: to be in vocation of any Arte, and to learne to ſing muſicke, and to play on inſtruments it is good: in al things which ye can demaund in this houſe this fygure is good.

Finding this fygure *Triſtitia* in this houſe, it ſignifieth ill for the Church, the man ſhall not attaine to the benefice he hoped to haue, vnleſſe that the fourth and tenth do conſent, in cattaile there will be profite: for voyage it ſignifyeth delay and ſtaying, to learne a Science it is good, and likewiſe for a Scholler, for by his labour he ſhall attaine vnto great doctrine and knowledge, and eſpecially in things ſecrete of nature: the man ſhall be well eſteemed and of good reputation, the meſſenger ſhal be detained by the way, the ſhippe is in daunger to be loſt or taken: in all other demaundes which ye may make in this houſe this fygure is ill, but for thinges of Magicke, whereunto it is very good.

When ye finde this fygure *Puella* in this houſe, it doth ſignifie that the man ſhal not haue the benefice but by the procure-

ment

ment of some woman, the Scholler will not study, but aboute folerie, and to reue a race, and to be amorous, the shippe shall come to a good hauen with much aboundance of marchandize: it is good for a traueller, the man hath dreamed that he hath lien with a woman, it is indifferent in gaine, and ill for the company, for they be of small trust: in all thinges which in this house ye can demaund this figure is meetely, except it be for to learne to sing musicke, for the which it is very good.

Finding this figure *Puer* in this ninth house, the man shal not haue the benefice, but by fine force: in all thinges touching the estate of the Church this fygure is euill: to take a voyage in hand, and for the messenger which bringeth letters, it signifyeth they shall be in daunger to be robbed by the way: the shippe is in great danger to be taken, all that is saide and bruited touching warre it is true, the man dreamed of warre or of some redde thing, the Scholler studieth nothing but his weapon, for gaine it is ill, the bookes speake of matters of warre: in all the things which ye may demaund in this house this fygure is euill, but for things touching warre, and the experience of Nigromancie, for the which it is good.

When ye fynde this figure *Rubeus* in this house, it is very ill in all demaundes, but such as concerne burnings, robbing, rifling, spoiling, and such other like to the which it is good, on such wise, that if thou make a fygure to knowe what shall happen to him which doth take a long tourney, it signifyeth, that wythout all doubt hée shall be eyther robbed or slaine by the way.

If this fygure *Albus* be founde in this house, it signifyeth great Science, wit, and learning: in all thinges which ye may demaund: it signifyeth good for the Church, and that the man shall haue the benefice: it is good for a Scholler, the dreame is good, it is very good for gaine, the shippe shall returne safely with great substaunce, the man and messenger which be on the way shal returne quickly with ioy and blisse, it is good to learne the Arte Oratorie: in all the demaunds which ye may demaund in this house this fygure is good, there is also a messenger by the way which bringeth Letters.

This fygure *Coniunctio* in this house is good as well for the Church, as for the obtaining of a benefice: it is but meetely for a Scholler, and ill for a Dreame, the marchant shall be robbed by the way: in all other things which ye can demaund this fygure is meetely good.

Finding this fygure *Caput draconis* in this house, it is good for the Church, the man shall haue the benefice, the Dreame is good, and shall come to a good ende: it is very good for the scholler, and for riches, the shippe shall come safe with great riches: the messenger shall come quickely, and so shall he that is in a farre Countrey: in all things which ye can demaund in this house this fygure is very good, it signifyeth also that the man shall winne his sute.

Finding this fygure *Cauda draconis* in this house, it is ill for the Church, and for the benefice: and for all other thinges which ye may demaund in this house this fygure is ill (especially for a messenger, and for one which is out of his Country, for they shall be robbed, or assaulted, or pursued by vagabondes, the shippe on the sea shall be robbed by pyrats, or else come home with small gaine.

When in this house ye fynde this fygure *Cancer*, it is ill for the Church, the man shall haue the benefice, but it shall be long first, and that by great paine and trauell: it is good for the scholler, and but meetely for gaine, the Dreame is ill, and is of things of fright: the messenger is in great danger to be taken, or slain, or else kept prisoner: the shippe shall be in danger of burning, or taken by pyrats, yet the shippe is in the middle of the Sea: in al other things this fygure is ill (but for the Arte of Nigromancie) for which it is very good.

Finding this fygure *Populus* in this ninth house, it is indifferent as well for the Church, as for the benefice, but the benefice is poore, and of small value: it is also meetely for the scholler, the person hath Dreamed of water, or of an assemblie of people, the shippe shal come safe to a good porte: in all other things which ye may demaund in this house this fygure is indifferent, except for voyage by land or by water, for the which it is very good.

Finding

Finding this figure *Via* in this house, it is ill for the church, the man shall not obtaine the benefice, it is good for a Scholler, the man hath dreamed of drincke or water, or of letters which should be brought vnto him: it is ill for gaine, and in all other things, except for long iourneys, for in them it signifyeth that the man shall goe safely without any danger or inconuenience, but he shall be long by the way. Besides this, whensoeuer ye make a figure for any demaund, and then fynde this figure in this house, there shal a messenger come quickely with letters making mention of a voyage.

Of the tenth house, and of the demaundes contained therein.

Chap. 10.

1 THis tenth house which is the Angle of the South, or the house of the heart of the heauen containeth properly all the questions and demaundes which may be propounded touching the honour or praise of a person.

2 Also which may be demaunded touching a phisitian and his ordinance.

3 Also of any thing lost or stolen.

4 Vpon the mother, grandmother, wife or Lemman.

5 And of the vertue & efficacy of a medicine, and of al things touching the appothicarie.

6 Vpon the King, Quéene, Princes, Lordes, Pope, open Officers and Magistrates, and of their secretes, lawes, decrées and ordinances be they Ecclesiasticall or Temporall, and vppon the secret thoughtes of the mother, grandmother, or woman a friend.

7 Whether a Lorde doe loue you, if ye shall be in his fauour, and if he shall do you good, as much may you iudge of the mother, grandmother, or of the Phisitian.

8 Whether a King shall abide long time in his Realme, and a Lorde in his Seigneorie.

9 If he which desireth to be Pope, shall be chosen therunto,

or the Emperour to the Empire, and if they be sicke if they shall amende.

10 Whether he that ye thinke for shall be driuen out of the Kinges Court, or whether he shall be welcome and loued.

11 If it be good for the King or other Lorde to enter into another Towne.

12 Whether the king or other Lord will doe iustice.

13 Whether it be good that the King or other Lord make a voyage, and if that they take it in hande, if they shall shortly returne, and likewise of all things which ye would demaund of Kinges, Princes and Lordes, of the mother and grandmother, you shall finde the signification in this house.

14 As touching the ayre and the time to knowe if it will rayne or be faire weather, winde or calme, and if it be a rayne season wether it shall raine much.

15 And finally if it be good for any person which taketh on him any office touching warre, as to be a Captaine, Ancient-bearer, Guidon or any other Office, the signification of all which demaundes you shall finde by all the figures hereafter set according to their orders.

When in the tenth house ye finde this figure *Aquisitio*, it is a good time to goe to a Prince, and to obtaine glory and honor by him: the Prince or great Lorde will giue him some guift: it is good for the Phisitian, and also to take medicine: the thing missing will be found againe, and it is not stolen: the mother is of good disposition, and so is the Uncle and the Aunt: the man shall haue the honor he pretendeth: the King, Emperour, Pope, Quéene, Princes and Lordes make great cheare: it is good to goe to the Court to dwell with them, for by them come much goodnesse and aduauntage: it signifieth a cleare and faire time and holsome, and there shall be no rayne: the King, Prince or other Lord shall amende of his disease: the man shall be presented with a horse by his maister: it is good for the office or dignitie which he shall haue. In all the demaundes which yée may aske in this house, this figure is good, and especially to goe vnto a Lorde.

Finding in this tenth house this figure *Amissio*, it is ill to get

honour,

honour, glory, or authoritie, for the partie doth giue himselfe to none other thing but to leachery: it is not good to take medecine: the thing missing is stolen, and will not be had agayne, vnlesse that the seuenth consent: the mother is cholericke, and if shée fall sicke she shall die, if the eight thereto agrée: and the like may ye iudge of the Grandmother, Uncle and Aunt: it is ill to goe to a Lorde, and especially to haue any dignitie by him: there will be no raine, but the ayre shalbe faire and bright with a little warme winde: the King or Lord loueth not his seruant, and it is ill for their domesticall affayres. In all the demaundes which ye may demaunde in this house this figure is ill, except to haue the fauour and grace of a Princesse for the which it is good.

When in this house ye find *Fortuna maior*, it is good for him which would goe vnto a Prince or great Lorde, for by him yée shall haue honour and dignitie: it is exceeding good to take medecine: the thing missing is not lost or stolen, but shall be had againe: it is good for the mother and Grandmother, Uncle and Aunt: and if any of them be sicke they shall amende againe: it is good for the King or Prince that vndertaketh a voyage: it shalbe a faire time, cleare ayre and holesome: if the King, Prince or great Lorde be sicke they will be hole againe: it is good for the secret affaires of a Prince or other Lorde. In all thinges which ye demaund in this house this figure is much better then any of the other, because it is a figure of ☉, & a planet of kings and Princes, it is especiall good to goe to dwell with great Princes and Lordes, for in the ende there shall be much good gotten.

This figure *Fortuna minor* in this house the person shall haue great amity and friendshippe with Princes & great Lords, and especially in case of warre: the great Lord or King is sicke, but he shall amende againe and not dye: the physitian is good, and the medecine which he ordayneth is good and profitable: the mother and Grandmother is good, so is the King or Lorde, but they be something angry: the King or Lorde loueth him well for whom the question is made: the King shall dwell long in his Realme, and the Lord in his countrey, but they shall haue some

warre: he that pretendeth to be an Emperour, shall be an Emperour, and the Lord shall be a Lord according to his desire: and he that pretendeth to be Pope, shall be Pope, but there will bee some vnquietnes first: the man shall not be put from the Court: it is good to take warres in hand, for he shall ouercome his enemies: it is good to take possession of grounde or of a lordshippe: the King or Lorde shall doe sharpe iustice: if the King or Lorde take any voyage, they shall shortly returne, but not without some displeasure: the time shalbe very faire, and the ayre cleare, swéete and holesome, and it will not raine: in all things which ye may demaunde in this house, this figure is good, but for peace, signifying that there shall be extreame anger on the one side or on the other.

* Finding this figure *Lætitia* in this house, the King or Lorde
* * is not sicke: it is good for honour: the Physitian is a good man:
* * and it is good to take and vse of his aduise: it is good for the mo-
* * ther, Uncle and Aunt: the King or Lorde loueth well the ser-
* * uant, whereby he shall haue profite: the Lorde shall haue do-
minion and gouernance ouer the landes that hee pretendeth to haue: the King or Lord is not sicke: the person shall not be driuen out of the Court: the King shall not go to warre, but there shall be peace: the King or Lord shall doe good iustice with loyalty: the King shall make the voyage in great ioy and blisse: it signifyeth faire time, cleare ayre, swéete and pleasant, without raine or boysterousnesse. In all thinges which yée can demaunde in this house this figure is good, but signifyeth rather warre then peace.

* * Finding in this house this figure *Tristitiæ*, it is an ill time
* * and vnlucky to attaine vnto the honor pretended: the King is
* * in daunger to lose his Realme and Dominion: it is ill for the
* Phisitian, or to take phisicke: the thing lost will neuer be had
againe: it is ill for the mother and signifyeth that she is miscontented: the King or Lorde loue not the person: if the King be sicke he shall die: he that pretendeth shall not be chosen Emperour or King, vnlesse it be by treason or suborning of some folks: the man shall not be driuen from the Court, but shall remaine long in perplexitie and disquietnesse: the King shall be betrayed:

the

the voyage shall be long and slowe: the ayze shall be tenebrous and darke. And to be briefe, in any question which ye may propound in this house, this figure is ill, saving to till landes, buy heritages, fortifie and keepe townes, whereunto it is good, and also for treasure hid in the earth.

When ye finde this figure *Puella* in this house, the person shall haue honour by the King with great pleasure, and hearts ease: it is good to enter into the loue and fauour of a woman of a noble race: and likewise to haue gaine by merchandice: sometime it signifyeth raine when the fist consenteth: it is good for the Physitian and for medicine, and likewise for the mother and Grandmother: the thinges misse will not be found againe: the King will giue some of the thinges that be demaunded at his handes: the othe is false: the King or Lorde doe loue the man and he shall haue good by them: the King shall long remaine in his Realme, and the Lord in his Lordshippe, in all peace without any warre: there is neyther thou nor any other sicke, but if they be, they will be soone mended: the person shall not be driuen out of the Court, but shall remaine by the King in all quietnes: the Emperour, King, Pope, or Lorde, shall obtaine the dignitie they pretende to haue, so that the first and fourth doe consent. In all the demaundes which may be propounded for warre this signifyeth peace: the time shall be faire but sometime raynye: it is good for iourney, and especially by water. In all thinges which ye may demaunde in this house this figure is good, but for warre, for it doth alway signifie peace.

Finding this figure *Puer* in this house, the person shall haue honour and gaine by Kings and Princes, and especially by the warres: it is good for the physitian, and to take physicke: it is good for a mother: the oth is false: the King shall not stay long in his Realme by occasion of warre: the man shall not be chosen Pope, Emperour, or King, which pretendeth vnto any of these dignities: the sicke person shall quickly amende: if the King go to warre he shall haue the victory ouer his enemyes: it is good to take a towne by an assault: if the King take in hande any voyage he shall come soone againe: finally it shall be a faire time, and the ayze cleare and holesome. In all other demaundes per-

tayning to this house, this figure holdeth a meane, but for warre and loue it is passing good.

This figure *Rubeus* in this house, it is not worth any thing in any questions which yée may propounde in this house, for by signification it is no other thing but bloud, cholar, hurting, strife, quarrell, debate, treason sadnesse, and euill will: but touching warre it signifyeth victorie at the first and losse at the last: it is good for dissolute loue and to buy armour and harnesse, and fireworkes, in all other things it is ill.

Finding this figure *Albus* in this tenth house, the man shall enter into friendshippe and fauour of Kinges, Princes and great Lordes, and haue good by them: it is very good for the physitian and to take medicine: also, for the sickenesse will be quickly gone: the oth is true: the king shall dwell long in his Realme in peace and quietnesse: the king is not sicke, or like to be: the person shall not be banished the Court: the person pretending to bée Pope, Emperour, or King, shal haue his desire: the king shall do great iustice: it is good for voyage, but it shall be somewhat late: it is good for the king to goe visite a Towne: the ayre is holesome, but it is in daunger to raine a little: it is good for the mother, Uncle, Aunt, and Scholler. Ye can make no demaunde but this figure is good in this house.

This figure *Coniunctio* in this house, for honour and dignity it holdeth a mediocritie: it is good to dwell with a great Lord, for he shall be his Secretarie and Gouernour: it is indifferent to take medicine: the king shall die of the diseases that he is now diseased of: the person shall be banished the Court: the oath is good: the partie shall winne his sute: it is ill to goe to warre, for he shall be in danger to be slaine: it is good to enter into a town, to doe iustice, and to take a voyage in hande, for he shall quickly returne: the aire shall not be holesome by reason of the rayne. In all things which ye demaunde in this house, this figure is good, but for warre, whereunto it is ill, and likewise for the sicke person for it signifyeth death, for loue it is very good, for it doth alwayes signifie mirth.

This figure *Caput Draconis* in this tenth house, the person shall haue honour, exaltation, dignitie and preheminence in the

Courtes

Courtes and in Kinges seruices, and of other great Lordes: the thing lost will be founde: the Physitian is a good man: it is good to take medecine: it is good for the mother, and for the Leman: the oth is iust and good. Whosoeuer maketh a figure to knowe if a person shall obtaine the benefice, dignitie, lordwippe, preheminence, the fauour or friendshippe which he pretendeth to obtaine, and then find this figure in this house without any doubt he shall obtaine his desire, if it be of a King, he will without doubt loue him: the sicke person shall amende, the man shall not be put from the Court: it is not good to goe to warre: the King will doe good iustice: the voyage will be long, but it shall be good: the ayre will be good and holesome, and haue no rayne. In all thinges which ye may demaunde in this house this figure is good, but for warre, for it doth alwayes signifie peace.

Finding this figure *Cauda Draconis* in this house, it signifyeth losse of the Realme, Dominion and Principalitie: for this figure in that matter is very ill. I will say no other thing at this time, but that in all questions and demaunds it signifyeth death, treason and losse of goods: and to tell you at two wordes, this figure is very ill but for warre, for it signifyeth treason, but to make fire or fire-worke and worke of Alkamy, it is good.

This figure *Carcer* in this house, the person shall obtaine honour and prayse of the Prince or Lord, by meanes of a woman: sometime it signifyeth detention and imprisonment of a King, and his great miscontentment: the house that he is deteyned in is old and broken: it signifyeth losse of goods: it is good for the Physitian, and to take medecine: the thing lost will neuer be found againe: the mother is melancholy: the friend is not true: the king will giue nothing: the oth is false: the sicke person shall die: the king shall liue long, but it shall be in great disquiet: the partie shall not be Pope, Emperour or King, as he pretendeth: the man shall not be put from the Court, but he shall continue there to his great miscontentation: it is not good for the king to goe to warre, for he shall be taken: the king will doe good iustice: it is not good to take a voyage, for the way is ill: the person farre away will not come quickely: the ayre is not good or holesome. In all the other demaundes which ye may

demaunde in this house, this figure is not good, saving for treasure hidden in the ground, and for nigromancy, for the which it is good.

This figure *Populus* in this house, there is a great number of people assembled by the commaundement of the king or Lorde about some wedding, or some agréement of peace: it signifieth some time a great number of men of warre assembled: it is good for honour, and dignitie, and for the Phystitian, and to take medecine: the mother wæpeth: the friend is good: the othe is not good: the king or Lord will neuer giue any thing except it bée thinges of waters or riuers: the king loueth not the man: the king shall not tarry long in the Realme: he that shall be chosen Pope, King or Emperour, is of a noble house, the man hath not his health: the man shall be put from the Court, but he shall quickly returne againe: if the king goe to warre he shall haue the victorie: the king will doe iustice: it is good to take a voyage by water, for he shall safely returne with spéede: it is so-so for the ayre, for it will raine often times. In all things this figure kéepeth a meane, but for things touching the water, or to make marriages, for the which it is very good.

Finding this figure *Via* in this tenth house, it is good to goe to a king for he shall doe him honour: it is good to take medecine: the thing lost will not be found: it is good for the mother: the othe is true: the king or the Lorde loue the person métly well: the king shall not abide long in the Realme, or the Lorde in his landes: the king is not sicke: the person shall neither be Pope, Emperour or King: the man shall not be put out of the Court: it is not good for the king to goe to warre, for hée shall be in daunger to be taken, or lose the victorie: the king will doe no great iustice: he that goeth on a voyage will quickly come againe: the aire is good, but it shall raine many times. In all the demaundes which ye may make in this house this figure is métly good, but for the way it is very good, and especially by lande.

Of the eleuenth houſe, and of the demaunds contained therein. Chap. 11.

1 The eleuenth houſe which is the ſuccedant of the Angle of the South, otherwiſe called the good Angle, naturally doth containe all the demaundes which may be made vpon a friend, he, or ſhée, that is to ſay vpon the thing ye loue, and whereof ye hope to haue conſolation, ayde and profite, as well of the friend hard by you, as by him which is farre away.

2 Alſo the queſtions which may be made vppon a ſecrete companion vnto whom ye giue credite.

3 Alſo vpon him by whom ye hope to receiue pleaſure and ſeruice.

4 And vpon the Fortune a man ſhall haue.

5 And ouer the mother and her treaſure, and of all the treaſures, rents and reuenewes of the king.

6 Whether it be good to goe to the Court, and vnto the ſeruice of the king, Pope, Emperour or great Lorde, and if profite will come thereof.

7 If thy friend be faithfull or a traytor to thée.

8 Whether the Pope ſhall be good.

9 If that thing which the king or great Lord ſhall giue vnto thée ſhall be to thy profite or damnage.

10 If the promiſe be true.

11 Whether the yeare ſhall be good and plentifull, or that there ſhall be dearth of victuals.

12 If the yeare ſhall be dry or rainie.

13 Whether thou ſhalt proſper all the yeare.

14 And in what moneth or ſeaſon of the yeare ſhall be the dearth or good cheape of things.

15 And touching the members of man, it contayneth the demaundes which may be made vpon the buttockes or legs of man and thyes: Theſe be the things contayned in this eleuenth houſe to knowe the trueth whereof you muſt ſearch, by all the figures which I will héereafter ſet after each of their ſignifications.

Finding this figure *Aquisitio* in this eleuenth house, the friend is good and trustie: it is good also for hope and promise, and signifyeth good ayde of a friend, and thy trust put in him is not voyde, but shall take effect: the mother, the king and the counseller be full of money, and they shall not be robbed thereof: the friend which dwelleth farre hence is well affectionated to you: the fortune of the ayre shall be good: the promise shall be kept. In all things that ye can aske in this house this figure is good, and especially for a friend.

This figure *Amissio* in this house, there is no faithfulnes in the friend, but all is dissimulation, and will not ayde you, but rather doe you harme, and doe more displeasure then an enemie: he that yée put in trust will doe the like: the fortune of the querant shall be ill, and so shall his hope be also: the mother and the king haue no money: the yeare shall be scarse, and the fortune of the yeare ill. In all demaundes which yée may demaunde in this house, this figure is ill, but for the hope and loue of Courtesans.

Finding this figure *Fortuna maior* in this house, the friend is good & faithfull: the hope is good: the mother & king haue much money which shall not be stolen from them: the thing desired shall come to a good end: thy friend loueth thée well and will doe thée much pleasure and seruice: the yeare shall be plentifull and good and aboundance of all good things, and no dearth: the fortune of the yeare shall be good: the person shall haue friendship with kings, Lords or with some great Ladie: it signifyeth also dignitie and preheminence. This figure is very good and profitable for any thing in this house.

When ye finde this figure *Fortuna minor* in this house, the friend is trustie & willing to do pleasure, but he wanteth power: he shall not haue the fruite of his hope: the friend which is farre hence is good: the mother and king be meetely stored of money, and be in daunger to be robbed: the entrance of the king shalbe good: the yeare will abound in good things: the fortune of the aire is good. In all things which ye may demaund in this house this figure is good, especially in things of loue.

Finding this figure *Leticia* in this house, there is encrease of friends, and that men of no small reputation: the fortune of the querant is good: the friend is a good friend & trustie: the friend is a man that will both pleasure & helpe: the partie shall not bée deceiued of his hope: the companion is good, honest and secrete: the mother & king haue not much money, and most part thereof is siluer: the promise is good & true: the entrance of the king shall be like the fortune of the yeare: the yeare will be plentifull of all fruites and good things, and yet there will be nothing very cheape. In all the demaundes in this house this figure is good.

This figure *Tristitia* in this house is ill fortune to the querant: the friend is ill, a quareller, and a man of an ill minde toward his friend, the promise shal take none effect, the hope shal be in vaine: the companion is no wise man: the yeare will bée barren, and victuals deare, the fortune of the yeare ill. This figure is ill in all the demaundes of this house, but for inuocation of wicked spirites and things of Nigromancie.

Finding this figure *Puella* in this house it signifyeth the enioying of a Lady, and good fortune to the querant: the friend is of a good will to helpe him in that hée requesteth to his power: the thing ye hope to haue will take effecte, the friend which is farre hence is good and friendly, and is in health: the entrance of the king shall be good: the promise shall holde, the fortune of the yeare shall be good, the yeare shall be fruitefull, and abounde in all good things, at an indifferent price: in all thinges which yée may demaund in this house this figure is good, especially for the loue of Ladies, and to be in their fauour.

Finding this figure *Puer* in this house, the friend is good, and ready to doe pleasure, and especially vnto the Souldier: the promise will not be kept: it is good to apply to anie Arte or vocation: the fortune of the querant is meane: the yeare shall bée scarse, and especially of wine. In all the demaundes which yée may propound in this house this figure is meane, but for the loue of a Lady, for the which it is very good.

This figure *Rubeus* in this house, the querant shall haue ill fortune, the companion and the friend be ill, and by them wil

come strife, so that bloud will be spilt on the one side or on the other: the hope shall take none effect: the entrance of the king is ill: it shall be a deare peare: the mother and King be lowe of money, or if they haue any, it is in daunger to be stolen. In all things which ye may demaunde in this house this fygure is ill, but to let one bléede that is sicke, for which it is good.

Finding this fygure *Albus* in this house, it is good fortune for the querant: the friend is good and trustie, and will aide you to his power, and so will the companion: the entraunce of the king shall be very good: the mother and king haue store of money, and shall not be robbed: the promise shall be kepte: there shall be no dearth, the fortune of the peare shall be very good. In all the questions which you may make in this house this figure is good, and especially for a friend, and to send children to goe to schoole, and to hyre seruants.

This figure *Coniunctio* in this eleuenth house, it is but a meane fortune to the querant: it is very good in things mercuriall: the friend is no dissembler, but sure and trustie: the hope is good, the things lost shall be found in the ende: the companion is good, faithfull, and sure: the entrance of the king shall be good, the king and mother are méetely moneyed: gaine will come by labour: the fortune of the peare shall be good, no dearth this peare, you shall haue Letters from your friend: good to sende children to studie, méetely to hyre seruants. In all the thinges which ye may demaund in this house this figure is good.

Finding this figure *Caput draconis* in this house, it is good fortune for the querant, the fortune of the thing demanded shall be good, but it will be paine and trauaile to obtaine it: the promise will take effect, but not without labor: the friend and companion be good and loyall: the entrance of the King shal be good, the mother and the King haue much money, and shall not be robbed thereof: the fortune of the peare shall be good, and victualles shall not be deare. In all things which ye may demaund in this house this Figure is good, especially in thinges of the Church.

This figure *Cauda draconis* in this house signifyeth ill fortune for the querant, the friend is naught, the fortune of the

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thing demaunded shall haue an ill issue: the promise shall not be kept: the companion is not secrete: the entraunce of the King shall not be good, the kings and mothers money shall be stolen: the fortune of the yeare shall be ill, a deare yeare. There is nothing contained in this house but this figure is ill for it, saving for the losse of Ladies, and fire workes, for the which it is very good.

This figure *Carcer* in this eleuenth house signifieth the fortune of the querant to be meane, and also a slowines in al things: the friend and companion is faithfull and secrete, the friend and mother haue much money, but they keepe it close: the thing desired is good, but it shall be long in taking effect: it is not good for the king to make his entrance: the yeare shall be good, in things Saturniall it is ill. In all the demaunds which ye may make in this house this figure doeth betoken verie much trauaile.

Finding this figure *Populus* in this house, it signifyeth many friendes: the fortune of the querant shall be good, and the issue of the thing demaunded: the friend and companion be good and faithfull: the entrance of the king shall be good, the promise meane, the mother and the king haue much mony: the fortune of the yeare is good, the yeare plentifull of all thinges, and good cheape. In all things demaunded in this house this figure is good.

When ye finde this figure *Via* in this house, it signifyeth ioy among friendes, and that the fortune of the querant shall be good: the thing desired shall take effect, the promise shal be good and kept, the friend and companion be faithfull and good: there be letters on the way: the entrance of the king shall be ioyfull. This figure is good in all things which ye can demaund in this house.

Of the twelfth house, and of the demaundes contained therein. Chap. 12.

THis twelfth house called the Cadant from the angle of the South, otherwise called the euill Spirite, com-

prehendeth naturally the signification of the Questions and demaundes which may be propounded vpon a prison, and of the darkenesse thereof, and also of the prisoner therein detained.

2 Also vpon the desolation of a person, and of his lamentations and mournings.

3 Also vppon an incureable sickenesse, as the leprosie, the gowte, the paulsie, the dropsie, and griefe of the eies, and such like.

4 Vpon the questions and demaundes which may be made vpon a traitour, ill seruantes, and théefe of an house, and vppon sinne, and the place where it was committed and done.

5 Also vppon a priuie ennemy rather then vpon an open.

6 And vpon great beasts, as oxen, cammels, dromodaries, elephants, lions, beares, wolues, leopards, harts, dragons, serpents, horses, mules, asses, and all other beastes that beare and be ridden vpon.

7 Whether the prisoner shall parte out of prison, and when.

8 Whether he shall be racked, if he say trueth.

9 If the partie shall be laide in prison, whether he shall bée sicke there.

10 If it be good to buy great beasts, as oxe, or horse, and the like.

11 Whether the horse shall be good and quicke vppon the spurre.

12 Also if the person be able to pay his debts.

13 Whether he shall be poore hereafter.

14 And if there be any traitours in the house, of what condition and estate they be.

15 Whether a person shall be banished from his Country, or otherwise.

16 Whether a man may boldely goe before his ennemy to vnhorse him without any daunger, and whether a man shal be afraide of his ennemies, and of those which doe aide them.

When ye finde this figure *Aquisitio* in this twelfth house, it signifieth that the prisoner shall not come out of prison, and he shall be sicke, and being examined shall confesse the trueth:

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the person shall be put in prison: it is not good to bestowe any thing in great beasts: the horse is neither quicke nor swift, and hath a disease in his head: the horse or other thing lost will not returne againe: the man will not pay his debtes, he shall bee poore: there are no traitors in the house: the person shalbe banished and driuen out of the Countrey: if a man goe to encounter his ennemy he shall haue the worst. In all the demaundes which ye may make of the things touching this house this figure is ill, for it signifieth paine and trauell without profite, and that such trauell shall returne to losse with great hinderance and pouertie.

This figure *Amissio* in this house, the prisoner shall not come out of prison, but shal be sicke, and confesse a trueth being examined, the man shall be made prisoner: it is not good to buy horses, but if any be bought they shall be swifte, the horse lost shall not be found againe: the person shall pay his debts, notwithstanding he shall be poore: there be traitours in the house: the man shall be condemned, whipped, and tormented, he shall be banished out of his Country: it is not good to goe in the face of the ennemy to harme him, for if he doe he shall be the loser, for the ennemy shall haue great aide. This figure is ill in all the demaundes of this house.

Finding this figure *Fortuna maior* in this house the prisoner shall be deliuered from prison, and shall not be sicke therein: the person shall haue no feare: the ennemy shall be ouercome: by trauell there shall be much gaine: the prisoner shall not be in question, the person shall not be put in prison: it is good to buy horses, the horse shall be good and runne well, the horse lost will returne againe: the person shall pay his debts, he shall be rich, he shall not be punished, he shal not be chased out of his Country: it is good to goe to set vpon the ennemy, for he shall gaine much thereby: the ennemy shall haue no aide or succour. This Figure is good for anie Question propounded in this house.

This figure *Fortuna minor* in this twelfth house, the prisoner shall escape out of prison: the person shall haue much losse in meeting with his ennemy, the person shall not be made prisoner:

ner: it is good to buy beaſts, for there ſhall be profite in ſelling them againe, the horſe ſhall be good, ſwift, and nimble, the horſe amongeſt other things loſt ſhall returne by himſelfe: the man ſhall be rich and not troubled, the man ſhall pay his debtes, the man ſhall not be baniſhed out of his Countrey: the enemy ſhall not haue ſuccour or aide of anie perſon. This figure is good in all the demaundes of this houſe, but to obtaine maſterſhip or to attend vpon an other it is not good.

Finding this figure *Lætitia* in this houſe, the priſoner ſhall not be long in priſon: it is not good to aſſault the ennemy, for thereby he ſhall haue more loſſe then profite: the perſon ſhal not be priſoner: it is very good to buy beaſts, for therein ſhall be much gaine: to hyre a ſeruant, and to aire the ground it is verie good: the horſe ye would buy is very good of foote: the man ſhall pay his debts, the perſon ſhall be rich: the ennemy ſhall haue no aide. There is nothing for which ye may make demaunde in this houſe but this figure is good therein.

This figure *Triſtitia* in this houſe ſignifieth a great number of ennemies mightie and ſtrong: there ſhall be great heauineſſe for the loſſe of a ſeruant, and of beaſtes, and for long keeping in priſon and torment thereof, This figure is very ill for all the demaundes of this houſe ſauing for Nigromancie and finding of treaſure.

Finding this figure *Puella* in this twelfth houſe, it ſignifieth profite and commoditie by trauell, loſſe for enemies, becauſe they haue offended God: the horſe which ye would buy ſhall be faire, it is good to buy cattell. This figure is good in all the demaundes which ye may demaund in this houſe.

Finding this figure *Puer* in this houſe it ſignifieth anger and indignation againſt great Princes and Lordes, and againſt men of war without any occaſion, alſo anger againſt his owne friend: the priſoner ſhal be manacled in priſon, but he ſhal come forth after that, if the eight and ſixt houſes do conſent: it is good to buy a horſe: it is good to goe in the face of the enemy. This figure is very good for any thing which ye may demaunde in this houſe.

This figure *Rubeus* in this houſe ſignifieth pouertie and deſolati-

desolation in strange Countries, with fewe enemies, the person shall haue much paine and small profite in all his doings. This figure prognosticateth an ill issue of all the demaundes of this house.

This figure *Albus* in this house signifieth short deliuerance out of prison: it is not good to meddle with the ennemie: the person shall not be prisoner: it is very good to buy great beasts, for thereof will arise much gaine: it is good to labour the earth, and to buy heretages, and to hyre a seruant: the horse which ye would buy shall be good and swift, the horse or other thing lost will not returne againe: the man can not pay his debtes: it is good to goe to vanquish and ouercome the enemy: the man shall be rich and shall not be tormented. In all the thinges which yee may demaunde in this house this figure is good.

Finding this figure *Coniunctio* in this house, the companies be ill: the thing lost will be founde againe: to buy beastes it is meane, and so is it to buy landes and heretages, and to labour the earth. This figure is meane in all the demaundes of this house, but for melancholineſſe, because of companies.

Finding this figure *Caput draconis* in this house, signifieth deliuerance of the prisoner, and good time to goe to deface the enemy: the person ye thinke for shal not goe to prison: it is good to till the earth, buy heretages and cattell, for therof shal gaine ensue: it is good to retaine a seruant: the horse which ye would buy is good and runneth well, the horse or other thing strayed away will be found: the man shall pay his debtes, he shall bee rich without any trouble: the enemy shall haue no aide. In all the things which you can demaunde in this house this figure is good, except for fire workes, for the which it is nothing good.

Finding this figure *Cauda draconis* in this house, signifyeth to holde a prisoner: it is not good to goe to meddle wyth the enemy: he that we doubt of shall be put into prison: it is worth nothing either to buy cattell, labour the earth, or to retaine seruants: the horse that ye woulde buy is not good, but heauy in

his limmes: the thing lost will not be found againe: the man hath no minde to pay his debtes, he is in daunger to be poore, and to haue much adoe in his life time, the ennemy shall bee succoured. For all the demaundes which ye may make in this house this figure is ill.

Finding this figure *Carcer* in this house, it is but meetely fortune for the prisoner, or to him which would assault his enemy to ouercome him: the person shall be taken prisoner, but he shall not bide long therein: touching buying of beasts, and tilling of earth, and in all other demaundes in this house this figure hath a meane.

This figure *Populus* in this house, the prisoner hath many enemies which will seeke his death, or haue him to be perpetual prisoner: meddle not with the enemy, for he will either slay or take you prisoner: it is good to buy great beasts and horses: the man can not pay his debtes: he is in danger to receiue displeasure of his creditours by his imprisonment. For all other questions and demaundes which ye may make in this house this figure is ill, and signifieth alwayes assemblies of people, to doe some harme or veration.

Finding this figure *Via* in this house, it signifieth deliuerance out of prison, without incurring ill or displeasure: it is good to goe to assault the enemie: it is good to buy cattell and heretages. Yea, and in all other things which ye may demand in this house this figure is singular good.

An aduertisement of the contents of the houses of the second booke.

And thus ye haue the Figures with their significations by the twelue houses, the which if ye doe well and diligently beholde and examine: you may also iudge well all the questions and demaundes of this Arte of Geomancie. Whereunto, that ye may the easier attaine and come vnto, I haue trained my selfe as much as I can, and more ampler then any doctour, be he Hebrewe, Chaldean, Greeke, Arabian, Latine, or Egyptian,

tian, to write out the most true, certaine, and approued significations. I will declare them vnto you hereafter in the thirde Booke, the which if ye doe vnderstand, you shall likewise vnderstand the first and the second.

The Prologue of the third Booke.

I Am affrayde to be accused of great presumption and rashnesse, for that I haue ioyned Geomancie with Astrologie (a thing which fewe men before mé haue doone or enterprised, for the difficultie and high vnderstanding which is in the sayde Astrologie) were it not for the assurance which I repose of the good esprites vnto whome this my Booke may come, who (as I suppose) shall not finde this coniunction of these two Sciences, strange vnto him which will giue his studie thereunto, as well for the vicinitie and allyance which they haue together (as I haue declared in my first Booke) as also for the pastime and recreation which is taken by this Arte, to exercise themselues in things high and wittie. I haue therefore according to my small vnderstanding, so well bounde and conioyned the sayd two Sciences in each of these three books, that he which doth not well vnderstande the first, shall not easely attaine vnto the vnderstanding of the seconde and of the third, neither of the third which vnderstandeth not the second, neither of the second which vnderstandeth not the third. Wherefore I desire the Reader of this worke to take the paines to vnderstande the two first Bookes for the easier opening of the third Booke which shall treate simply of the manner to iudge the figures with many of the questions alreadie iudged.

The third Booke.

A briefe deduction of the accord and signification which the sixteene figures haue by the twelue houses.

CHAP. 1.

1. 2

IF this figure named *Aquisitio*, do in mounting growe from the first house into the seconde, that is to say, that he be in the second or be like vnto the first where *Aquisitio* is, it signifyeth to gaine gownes, and clothing appareil, to get honour, and to make gaine and profit in all acts of honour and vertue, and with the like people.

1. 3 If that from the first he goe into the third, it signifyeth to haue honour, ioy, and profite of the kinsefolks and friends.

1. 4 If that thée goe from the first to the fourth, it signifyeth profite by the father, and a good and ioyfull end of his affaires.

1. 5 If that thée goe from the first to the fyft, it signifyeth ioy of children, that is to say, they shall be good, and of honour, and to haue ioy and pleasure, to eate and drinke, and to bée well clothed.

1. 6 If that she goe from the first to the fyrt, it signifyeth profite and good lucke for seruants, and to buy small cattell.

1. 7 If she goe into the seuenth, it signifyeth to make a contract of enemies, to make marriages, and to get honour and the loue of persons, and for all demaundes it is good.

1. 8 If she goe from the first into the eight, it signifyeth death for the thing demaunded, or for the demaunder and great profite in

succes-

succession and heritages: it is also good for thinges of mo sicke.

If she goe from the first to the ninth, it signifyeth to haue profite and gaine by voyages, and in things of the Church, as in benefices or offices: it is also good for the profite of the children that yée would put to schole, for they shall haue promotions Ecclesiasticall, and they shall be men of knowledge. I. 9

If she passe from the fyrst to the tenth house, it signifyeth amitie, familiaritie, acquaintaince and profite with kings, princes, and great lordes: likewise to receiue honour and dignitie by the mother: and also profite in succession and heritages. And to be briefe, it is good in all things. I. 10

If she goe from the fyrst to the eleuenth, it signifyeth to haue honour and profite by his friendes, and a good hope of the question demaaunded. I. 11

If she passe from the fyrst to the twelfth, it signifyeth imprisonment, losse of beastes and to be ouercome by the enemie: and to be briefe, it is ill in all thinges. I. 12

If you fynde this fygure *Amissio* in the fyrst house, and from thence be found in the seconde house, which we call the going from one house vnto an other, it signifyeth losse of goods, and to fall into debates, quarrelles and contentions and sute for goods. I. 2 * * * * * *

If she passe into the third house, it signifyeth anger and contentions betweene kinsfolks and allyes, it is also ill for small and short iourneyes. I. 3

If she goe into the fourth house, it signifyeth anger betweene the children and the father, and betwéen the father and the children, and by that meanes losse of heritages, and the beginning and sute in lawe the one against the other: and this copulation and assembly of the fygure is very ill but for lecherie. I. 4

If she passe into the fift house, the woman with childe shall haue vnseasonable deliuerance: it is also ill to eate and drinke, and signifyeth anger about victuals. I. 5

If she passe into the fyrt it signifyeth anger against seruants, and losse of them and of small cattell. I. 6

If she passe thence into the seuenth, it signifyeth strifes, quar- I. 7

rels and debates with friendes: it is also ill for marriages, and signifyeth to haue displeasure with his wife, and to loose the sute.

I. 8 If she goe into the eight, it signifyeth mortalitie by hoat feuers, and alteration of the vnderstanding, losse of goods of the women, and of the enemie: and in all the demaundes it is ill.

I. 9 If she passe into the ninth, it signifyeth losse of substance, and to be robbed by the way: it is ill for substance of the Church, and for men learned.

I. 10 If she goe into the tenth, it signifyeth anger and miscontentment of kings, princes and lordes, and of the sea, and it is ill in all the demaundes of the tenth house.

I. 11 If shée passe into the eleuenth, it signifyeth anger against his friend, and to haue an ill issue of the thing pretented or hoped to haue.

I. 12 If she goe into the twelfth, it signifyeth losse of cattell, and imprisonment. And to be short, it is ill in all things.

I. 2 If this figure *Fortuna maior* be in the first house, and thence
* * leape into the second, it signifyeth a great gaine in goods, moue-
* * ables, as gold, siluer, and rich vtensilles.
* *

I. 3 If she passe into the third house, it signifyeth to haue much substance by the meanes of the kindred: it is also good for small and short voyages.

I. 4 If it passe into the fourth, it signifyeth the father to be of good and godly disposition: it is also good to buy heritages and possessions, and a good issue in all things.

I. 5 If shée goe into the fifth, it signifyeth ioy, pleasure, to be in good order, well appointed and clothed, to eate and drinke well, and to haue fewe children, and they shall be of red colour.

I. 6 If it passe into the sixt, it signifyeth fidelitie in seruantes, and that the sicke person shall amende: it is also good for small beastes.

I. 7 If shée passe into the seuenth it is good for marriage, and signifyeth that the enemie will make peace: for the acquaintance of a Ladie it is not good, because their secretes shall bée disclosed.

I. 8 If it goe into the eight, it signifyeth death: it is ill in all

things

things but to haue the goods of a woman.

If shée passe into the ninth, it signifyeth to contract an amitie with Church men, and men learned, to make a voyage it is good. I. 9

If it goe into the tenth, it signifyeth to haue dignitie with kings and princes, and with the mother, and to haue victorie ouer his enemies. I. 10

If shée passe into the eleueth it signifyeth a good issue vpon a good hope, good friendes and succorable. I. 11

If it goe into the twelfth it signifyeth imprisonment of the Prince, and that his enemies shall ouer passe him in might and power. I. 12

If this figure *Fortuna minor*, be in the first house, & thence goe into the second, which we call going from one house to an other, it signifyeth a meane in gaine, and he which medleth with red things shall quickly lose thereby. I. 2 * * * * * *

If she passe into the third, it signifyeth ioy of the kinsfolkes, it is also good for a short voyage, and signifyeth that it shall bée quickly ended, it is also good for friendes. I. 3

If it passe into the fourth, it signifyeth that the father is angry or sicke, it also signifyeth the losse of the sute. I. 4

If she come into the fift, it signifyeth to haue many children which shall be red of colour, also great ioy and pleasure, to eate and drinke, and to be costly and well apparelled. I. 5

And if she go into the firt, it signifyeth good to buy small cattle, it is indifferent for seruants, and signifyeth that they shall be wittie and wise. I. 6

If it passe into the seuenth, it signifyeth marriage, and that it shall be with strife and contention, the enemie is strong and mightie, the woman is wise, it is ill in case of loue, for it shall be discouered. I. 7

If shée goe into the eight, it signifyeth death, and also is ill in all things of espite, as Magicke and inuocations. I. 8

If it passe into the ninth, it signifyeth long voyages with all prosperitie and good lucke, and the amitie of men of the Church. I. 9

If shée goe into the tenth, it is good and prosperous going to the seruice of a king, Prince or great Lord, the shippe on the I. 10

Sea shall come safe and sounde, and the owner thereof shall shortly haue newes.

V. 11 If it passe into the eleuenth, it sygnifieth good and trustie friendes, and a good end of the thing wherein hope is put.

I. 12 If shée goe into the twelfth, it is ill in all things but to buy horses.

* * If you finde *Rubeus* in the first house, I will say no other
* thing but that which before I haue tolde you, that is to say, that
* * following the opinion of all the Doctors in this science, be they
* * Caldeans, Indians, Hebrewes, Arabyes, Egyptians or Per-
* * sians, when this figure is founde in this place, it ought not to be iudged, the which thing I haue alwayes founde true by long experience, wherefore at this time I will say no other thing: but that she is ill in all the houses but in the first.

I. 2 If you finde this sygure *Albus* in the fyrst house, and be
* * * found againe in the second house, it signifyeth gaine and profite
* in white things, writings or letters, or bookes.

* * * If she passe into the third, it signifyeth good time for friendes
I. 3 and kinsfolkes, and that letters shall come from neare at hand.

If it goe into the fourth, it signifyeth to winne his sute, it is
I. 4 also good in the demaundes which may be made vpon the father, signifying as well in them as in all others a good issue and ende.

If she passe into the fift, it signifyeth to haue many children,
I. 5 and to delight in white clothes, to eate and drinke, and to company often times with learned men.

I. 6 If it passe into the sixt the seruants be good and trustie.

I. 7 If she goe into the seuenth the marriage lately begunne shall take effect to the great contentment and profite of the parties, and the enemies shall demaund peace.

I. 8 And if it passe into the eight, it signifyeth death by a hoat disease of rumes and cathers, it is also good for magicke.

I. 9 If she goe into the ninth, it signifyeth that the long iourney shalbe good and profitable, and that the letters which come from a farre off bring good newes, it is also good for Doctors & churchmen, and to make amitie and acquaintance with them.

I. 10 If it passe into the tenth it is good to goe to Kings, Princes

and

and Lordes, and to goe to visite his mother.

If shée goe into the eleuenth it bringeth good lucke, and also for letters which shall come on their part. I. 11

If it passe into the twelfth, it is good to buye frames, also in this place it is a token to be held prisoner. I. 12

If this fygure *Caput draconis* be in the first house, & thence ascende into the seconde, it signifyeth gayne and profite in all things. I. 2

* * *

If it passe into the third, it signifyeth the kinsfolkes to be of good amitie, it is also good for short voyages, but that there shall be some slowneſſe therein. I. 3

If she goe into the fourth it signifyeth good for the father, and to succéede in his heritage. I. 4

If it passe into the fift it sygnifyeth many children which shal be wise and wittie, it sheweth also a heartineſſe to eate and drinke. I. 5

If she goe into the sixt it signifyeth gaine and profite in buying of cattell, and that the seruants be good and loyall. I. 6

If it passe into the seuenth it is a good time for marriage and for reconciliation of enemyes, and that the person is of great amitie. I. 7

If shée goe into the eight it signifyeth death without remedie, and sometime in this place it signifyeth to winne inheritaunces. I. 8

If it passe into the ninth, it signifyeth gaine and profite by a long voyage by men of the Church. I. 9

If shée goe into the tenth it is good to goe to Kings, Princes and to the mother. I. 10

If it passe into the eleuenth it signifyeth to haue good friends, and that the hope shall not be in vaine: and also the thing that is demaunded shall come to a good effect. I. 11

If she goe into the twelfth, it sygnifyeth to be made prisoner, and therein to haue much veration and torment, and in all the demaundes she is ill, but for to buy horses. I. 12

If this figure *Cauda draconis* be found in the first house, then the figure should not be iudged, but it must be broken and an other made one houre after that: but if from the seconde house

she goe into any of the other ye may there iudge it, sauing in the fourth, where there is no certaine iudgement to be giuen, for the malice of the sayde fygure and therefore at this time I will say no more.

I. 2 Finding this fygure *Lætitia* in the first house, and thence go into the seconde, it signifyeth a mediocritie of gaine by white thinges, and in thinges of the Church.

I. 3 If it passe into the third, it signifyeth the kinsfolkes to be merry and in good disposition and in health of body, it is also good for small and short voyages.

I. 4 If she goe into the fourth, the end of all thinges shall be ioyfull, but the promise false.

I. 5 If it passe into the fift, it is good for children, and to eate and drinke, and to sing musicke, and signifyeth a great lightsomnesse of heart.

I. 6 If she goe into the sixt, it is good for seruauntes, signifying that they shall be profitable to their masters: in all the other houses this fygure is good, but in the eight and twelfth, for in the eight she signifyeth death, and in the twelfth losse of cattell. And for because that according to the signifycation of eche house I haue herebefore sufficiently written: you may by the same easely iudge eche question that is demaunded, I will not hold you long in the other fygures which followe in touching their mutations and concordances, but onely passe ouer them generally.

* * This fygure *Tristitia* found in the first, and thence goe into the second, it signifyeth small profite but in things of the earth, as vines, medowes, woodes and landes earrable, in all the other houses this figure is ill, but in the fourth and eight where both in the one and the other, it is good to buy heritages, & because I haue largely declared here before, I will nowe say nothing more at this time.

* * If this fygure *Puella* goe from the first house to the second, it signifyeth gaine by women, and by white things, in all the other houses where this figure passeth there is good, especially in the house where she signifyeth ioyfulnesse: but in the eight she signifyeth death, and in the twelfth imprisonment.

* * If this figure *Puer*, passeth from the first to the second, it signifyeth

ſignifyeth ſmall gaine but in things of warre, in all other houſes this figure is meane, but in the eight and twelfth, ſhe is ill.

This figure *Coniunctio* going from the firſt to the ſecond, it ſignifyeth gaine by bookes and writings, in all other houſes this figure is indifferent, but in the ſeuenth where it is good for mariage, and in the ninth to put ſchollers to ſtudie, and in the eight it is ill, for it alwayes ſignifyeth death, and in the twelfth it is neither good nor badde.

This figure *Carcer* paſſing from the firſt into the ſecond it is gainefull to buy landes earrable, in all the other houſes where ye finde her, ye ſhall iudge her as ye doe the others, that is to ſay, according to the ſignifycation of the houſe, where ſhee is, and therefore at this time I will ſpeake no more thereof.

This figure *Populus* paſſing frō the firſt houſe to the ſecond, it ſignifyeth gaine and profite in white things, and in landes which lye by the water, and if ſhe paſſe into the third, it is good to make voyage by water, it ſignifyeth death in the eight and in the ninth, and in the twelfth to be taken priſoner. In all the other houſes iudge according to their ſignifications.

This figure *Via* going from the firſt to the ſecond, it ſignifyeth ſmall gaine, if it paſſe into the third it is good for ſhort voyages: in all the other houſes this figure is ill, but in the ninth and tenth, where ſhe is very good, in the eight ſhee ſignifyeth death, and priſonment in the twelfth.

When ſo euer ye finde the firſt houſes to paſſe one into an other, you ſhall iudge according to the ſignifycation of the houſe where they paſſe, as I haue in the beginning tolde you at large, and now in the end more briefely, the which things to the ende ye may the better vnderſtande them, I will ſet you an example of a figure which my Lord of Tays commaunded me to make, to knowe whether the French king Francis the firſt of that name, and the Emperour Charles of Auſtriche, the fift of that name, ſhould ſpeake together: which figure being made, and by fortune *Aquiſitio* being in the firſt houſe, went ſtraight into the ſeuenth, which is the houſe of kings and Emperours which was the cauſe that I ſtraight way iudged that the Emperour ſhould ſpeake with the King, and ſo likewiſe ſhall yee iudge of

the second if it passe into the third, to knowe (as by way of example) if the demaund be made for substance it signifyeth that the substance shall come into the handes of the kinsfolkes of him which made the question according to the content of the demaund, and the signifycation of the house where the sayde figure is: if the second passe into the third, fift or first, or into any of the others following, you shall also iudge according to the signifycation of the house where it is: the like shall ye do by the third if it passe into the fourth, or into any of the other, vnto the twelfth, so shall ye doe by the fourth if she passe into the fift, or into any of the other houses following: and so al the others iudging as is aforesaide, according to the signifycations of the houses where they goe, and according to the good or ill of the sayde figures. And ye must note that they neuer passe but one time to stay the iudgement, although that a figure formed haue many of one sorte, and all a like, whereof I will speake more at large hereafter in declaring the example that I will set.

Of the good or ill house, and which they be, where the figures be in their places. Chap. 2.

The good houses, to be briefe, are the first, fift, tenth and eleuenth: the meane houses be the second, third, fourth and ninth: the euill houses be the first, seuenth, eight and twelfth houses.

The houses wherein the figures be found to be good.

Aquisitio is good for profite, and amongst al other figures it is good in the first, second, and tenth house.

Amissio is good for losse of substance, and therefore is good in the eight house, and very ill in the second.

Fortuna maior is good for gaine in things where a person hath hope to winne, and therefore it is very good in the fift, first, ninth and eleuenth houses.

Fortuna minor is good in any affaire, wherein a person

would

would goe quickely, and is therefore very good in the second house, and ill in the eight house.

Lætitia is good for ioy, as well present as to come, and for that cause is founde good almost in all the houses, and specially in the fift, and ill in the first, eight and twelfth houses.

Tristitia is a very ill figure in all the houses, but in the eight and twelfth houses, where she is good: and meane in the first and second houses.

Albus is good for a man which hopeth to haue gaine or profite in any thing, and also to haue entrie into any place, and in this respect is found good in the first and fourth houses.

Rubeus is ill in all good things, and good in all ill things, and many times signifyeth death, she is neuer found in the first house to make a iudgement as is tolde you before, she is ill in the second, fourth, seauenth and tenth houses, and almost in all the other, sauing in certaine demaundes.

Puella is very good in all things that ye may demaunde, and especially in things of women, and she is very good in the ninth and fift houses.

Puer is very ill in all the questions and demaundes which may be made in all the houses, sauing in the second, and fifte where he is meane.

Carcer is a figure likewise ill in all the houses, and especially in the first, eight, seuenth and twelfth houses, and signifyeth alwayes to be stayed.

Coniunctio is good with good, and ill with ill, and signifyeth alwayes a recouerment and restitution of thinges scattered or lost, and she is found good in the seuenth, ninth and tenth houses, and ill in the eight, and signifieth death, & in the twelfth signifyeth to be kept in prison.

Caput draconis is good with good, and ill with ill, and is good in the seuenth and second houses, and sheweth to haue a good issue in the things where a man hopeth to haue gaine.

Cauda draconis is very good with the ill; and very ill with the good, in matter of losse she is good, and to passe out of an affaire: she is found good in the fourth, first, ninth and twelfth houses, and ill in the second: ye must note that in the ninth she

is good to learne Science, and ill to iourney, signifying spoiling and robbing, she is also ill in this place for all other things.

Populus is sometime good and sometime bad, with good she is good, and with ill she is ill, she is good in the tenth, and ill in the eight house.

Via is a sygure which breaketh and spoileth al the goodnes of the others, sauing in demaundes of iourneys and voyages, and to goe from place to place to the which she is very good, she is good in the third, fift and seuenth houses, because she signifyeth that letters shall come which shall bring good newes: in the twelfth house she is common.

Of the two witnesses. Chap. 3.

After that we haue sufficiently treated of the 12. houses and of the sygures and of their translation and concorde, and which be good and which be bad. Now resteth it to speake of the two witnesses and of the Judge, now must you know that the two witnesses be two figures drawen of the twelue figures of the Zodiacke, whereof the one must be placed in the Figure formed on the right side, which is the thirteenth Figure, and is called the right witnes, the other must be placed on the left side of the Figure, and is the fourteenth Figure named the left witnes: the right witnes is put for the querant, and signifyeth all that which by the first Figure, and all the others which bee on the right side (that is to say the second, third, fourth, ninth and tenth) is discerned, which is the motine of the question before propounded. The left witnes containeth all that which the sygures doe signifie which be on his side, that is to say, the fift, sixt, seuenth, eight, eleuenth and twelfth, on such wise that the right witnes signifyeth the querant, and the left witnes the thing demaunded, propounded and enquired. Besides this, the right witnes signifyeth ioy and happines of the thing lately passed to the person which propounded the question, and the left witnesse signifyeth heauinesse, vnquietnesse and mishap of the thing to come, and put in question: you must further note, that these two witnesses be no houses, neither naturall Figures, but bee

onely

onely accidentalles, taken from the other to giue a iudgement certaine on the question propounded.

Of the Iudge. Chap. 4.

The Iudge or the fifteenth figure is procreated of the two witnesses to iudge the ende of all the signification of the demaund, to know if it be good or bad. The which iudge ought alwayes of necessitie to be euen: for if it be not, the figure should be false: and so if the Iudge be good, the signification of the demaund shall come to a good ende, and if he be ill, it shall come to an ill ende. If the Iudge doe agrée with the first, and with the other fygures which be on the right side, it signifyeth good to the querant and in the thing demaunded. And if he agrée wyth those of the left hand which be called the daughters, it signifyeth to the querant an ill issue of the thing demaunded. And so must ye say and estéme of the accorde which he hath with the right or left witnesse, as ye shall sée by the example following, according to the doctours in this Arte, as well Hebrewes as Chaldeans, and other which haue treated thereof.

This Table following shall serue you to knowe the Witnesses and the Iudge as wel euen as vneuen, and the signification which they haue, and also for the better playing: the iudgement of eache figure and demaunde propounded.

Populus				
Euen witnesses				
Judge				
life	meane	good	good	meane
goods	meane	good	good	ill
worship	meane	good	good	meane
possession	meane	good	good	ill
a wife	good	good	ill	good
woman with chyld	after the ς	ill	daughter	sonne
sickenesse	after the ι	health	sone healty	healty
prison	come out	comie out	sonne come out	out for nothin
iorney	good by water	stowe	meane	good by water
thing lost	found	found	parte found	not found

Populus				
Euen witnesses				
Judge				
life	meane	ill	good	meane
substance	meane	ill	meane	good
worship	good	meane	meane	ill
possession	good	ill	meane	good
a wife	good	ill	good	ill
woman with child	daughter	daughter	after the ς	daughter
sickenesse	perillous	health	health	after the ι
prison	long	come out	die therein	die therein
iorney	ill	meane	meane	ill
thing lost	found	lost	found	parte found

Latitia	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂
Vncuen witnesses	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂
Iudge	⁂	⁂ ⁂	⁂	⁂
	⁂	⁂	⁂ ⁂	⁂
	⁂	⁂	⁂	⁂ ⁂
	⁂	⁂ ⁂	⁂ ⁂	⁂
ife	good & long	meane	meane	ill
ubstance	encrease	ill	meane	meane
orship	good dignity	meane	meane	good
oſſeſſion	good	meane	meane	good
wife	good	meane	meane	ill
oman with child	ſonne	daughter	daughter	according to 5
ickenes	health	after the 11	after the 1	dangerous
riſon	late out	come out	come out	come out
ourney	good in end	hurtfull	ill	ill
thing loſt	found	found	parte found	parte found
Latitia	⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂
Vncuen witnesses	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂
	⁂ ⁂	⁂ ⁂	⁂	⁂ ⁂
Iudge	⁂ ⁂	⁂	⁂ ⁂	⁂ ⁂
	⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂	⁂	⁂	⁂ ⁂
ife	meane	meane	meane	good
ubſtance	good	ill	meane	meane
worthip	good	ill	meane	meane
oſſeſſion	good	ill	meane	ill
wife	good	ill	meane	good
oman with child	a ſonne	after the 5	a ſonne	after the 5
ickenes	health	health	health	after the 6
riſon	ſome out	run away	ſlowe	come out
ourney	good	ill	returne	good by water
thing loſt	part found	part yerbed	found	parte found

Via	* * *	* *	* * *	* *	* *
	* * *	* *	* * *	* *	* *
Euen witneſſes	* * *	* *	* *	*	* * *
	4 * *	* *	* *	*	* * *
	*	* *	*	* *	*
Iudge	*	* *	*	* *	* *
	*	* *	* *	* *	*
	*	* *	* *	* *	*
life	meane	ill	meane	meane	
ſubſtance	ill	ill	meane	meane	
worſhip	meane	good	meane	meane	
poſſeſſion	ill	good	meane	meane	
a wife	good	good	meane	ill	
woman with child	ſonne	daughter	after the 5	after the 5	
ſickenes	health	dangerous	health	death	
priſon	out for nothing	ill	come out	not out	
iourney	good by water	good by water	backe	returne	
thing loſt	not found	not found	part yelded	found	
Via	* * *	* *	* * *	* *	
	* *	* * *	* *	* * *	
Euen witneſſes	* *	* * *	* * *	* *	
	* * *	* *	* *	* * *	
	*	* *	*	* *	
Iudge	* *	*	* *	*	
	* *	*	*	* *	
	*	* *	* *	*	
life	meane	ill	meane	meane	
ſubſtance	meane	meane	meane	meane	
worſhip	ill	ill	meane	meane	
poſſeſſion	meane	good	meane	meane	
a wife	ill	ill	meane	meane	
woman with child	after the 5	after the 5	a ſonne	after the 5	
ſickenes	death	death	health	health	
priſon	not out	not out	come out	ſome out	
iourney	returne	late	late	good	
thing loſt	found	part found	little found	not found	

Fortuna maior	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂
	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂
Euen witneſſes	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂	⁂ ⁂	⁂	⁂ ⁂
	⁂ ⁂	⁂	⁂ ⁂	⁂
Iudge	⁂ ⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂ ⁂	⁂ ⁂	⁂	⁂
life	good	good	ill	meane
ſubſtance	good	good	ill	meane
worſhip	poſſibiliti good	good	ill	good
poſſeſſion	good by water	good	ill	meane
wife	good	good	ill	good
woman with child	after the 5	ſonne	ſonne	after the 5
ſickeneſs	health	good	health	after the 1
priſon	come out	come out	late	die therein
iourney	good wᵗ ſpeede	difficult	ill	meane
thing loſt	found	found	not found	found
Fortuna maior	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂
Euen witneſſes	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂
	⁂	⁂	⁂ ⁂	⁂
	⁂	⁂ ⁂	⁂ ⁂	⁂
Iudge	⁂	⁂	⁂	⁂ ⁂
	⁂	⁂ ⁂	⁂	⁂ ⁂
life	meane	meane	good	meane
ſubſtance	meane	meane	good	meane
worſhip	good	meane	good	good
poſſeſſion	meane	meane	good	euill
a wife	good	euill	good	euill
woman with child	ſonne	daughter	after the 5	after the 5
ſickeneſs	health	perilous	health	health
priſon	come out	with harme	come out	come out
iourny	ſone returne	late	good	very good
thing loſt	parte found	not found	found	not found

Albus	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶
	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶
	✶ ✶ ✶	✶ ✶	✶ ✶ ✶	✶ ✶ ✶
Uneuen witneſſes	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶
	✶	✶	✶ ✶	✶
	✶	✶ ✶	✶	✶ ✶
Iudge	✶	✶ ✶	✶	✶
	✶	✶	✶ ✶	✶ ✶
life	ill	good	ill	ſufficient
ſubſtance	ill	good	meane	good
worſhip	ill	good	ill	good
poſſeſſion	ill	good	ill	good
a wife	ill	ill	meane	good
woman with child	daughter die	after the 5	daughter	after the 5
ſickenes	death	health	death	health
priſon	perillous	late	not out	come out
iourney	meane	good	ill	good
thing loſt	not found	not found	not found	parte found
Albus	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶
	✶ ✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶
Uneuen witneſſes	✶ ✶ ✶	✶ ✶	✶ ✶	✶ ✶
	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶
	✶ ✶	✶ ✶	✶	✶ ✶
	✶ ✶	✶	✶	✶ ✶
Iudge	✶	✶ ✶	✶ ✶	✶ ✶
	✶	✶	✶ ✶	✶ ✶
life	ill	good	ill	meane
ſubſtance	meane	good	ill	meane
worſhip	ill	good	ill	meane
poſſeſſion	meane	good	ill	meane
a wife	ill	good	ill	meane
woman with child	daughter	after the 5	daughter	daughter
ſickenes	death	health	health	after the 1
priſon	ove in priſon	run away	come out	come out
iourney	difficult	ſlowe	meane	very good by water
thing loſt	parte found	found	not found	parte found

Rubeus	✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶✶ ✶ ✶ ✶ ✶	✶ ✶✶ ✶ ✶ ✶ ✶	✶ ✶✶ ✶ ✶ ✶ ✶
Vncertain witnesses	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶
Judge	✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶
life	good	meane	meane	good
substance	good	meane	meane	good
worshippe	good	meane	meane	meane
possession	good	meane	meane	good
a wife	very good	ill	good	meane
woman with child	a sonne	daughter	daughter	a sonne
sickneſſe	health	health	death	health
prison	come out	difficult	ill	ill
iourney	difficult	ill	ill	ill
thing lost	part found	part pealed	not found	found
Raveus	✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶✶ ✶ ✶ ✶ ✶
Vncertain witnesses	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶✶ ✶ ✶ ✶ ✶
Judge	✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶
life	ill	meane	ill	very ill
substance	ill	good	ill	very ill
worshippe	ill	good	ill	very ill
possession	ill	meane	ill	very ill
a wife	ill	good	ill	a whore
woman with child	daughter	after the 9	after the 9	after the 9
sickneſſe	health	long sicke	in daunger	perilous
prison	come out	soone out	doubtfull	death
iourney	ill	slowe	ill	robbed
thing lost	not found	found	not found	not found

Triſtitia	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶
	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶
Uneuen witneſſes	✶ ✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶
	✶ ✶	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶
	✶ ✶	✶ ✶	✶ ✶	✶
Iudge	✶ ✶	✶ ✶	✶	✶ ✶
	✶ ✶	✶	✶ ✶	✶ ✶
	✶ ✶	✶	✶	✶
life	ill	ſufficient	ill	meane
ſubſtance	meane	ſufficient	ill	meane
woꝛſhip	ill	ſufficient	ill	ill
poſſeſſion	good	ſufficient	ill	ill
a wife	ill	ſufficient	ill	ill
woman with child	after the 5.	daughter	ſonne	daughter
ſickeneſſe	death	death	ill	ill
pꝛiſon	death	death	ill	ill
iourney	ill	ill	ill	ill
thing loſt	not found	found	not found	not found
Triſtitia	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶
	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶
Uneuen witneſſes	✶ ✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶
	✶ ✶	✶ ✶	✶ ✶	✶ ✶ ✶
	✶	✶	✶	✶
Iudge	✶	✶ ✶	✶	✶
	✶ ✶	✶	✶	✶
	✶ ✶	✶ ✶	✶ ✶	✶
life	ill	meane	good	ill
ubſtance	ill	meane	good	very ill
woꝛſhippe	ill	good	good	ill
poſſeſſion	ill	ill	good	very ill
a wife	ill	ill	good	ill
woman with child	after the 5.	after the 5.	daughter	after the 5
ſickenſſe	ill	health	health	perilous
pꝛiſon	ill	come out	long	hard
iourney	ill	very late	late	meane
thing loſt	not found	not found	found	not found

Puella	⁂ ⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂
Vneuen witnesses	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂	⁂ ⁂	⁂ ⁂	⁂
Iudge	⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂	⁂	⁂ ⁂	⁂ ⁂
	⁂ ⁂	⁂	⁂ ⁂	⁂
life	meane	meane	good	good
substance	meane	good	good	good
worship	ill	good	very good	good
possession	ill	good	meane	good
a wife	meane	good	good	good
woman with child	daughter	a sonne	after the 5.	after the 5
sickenesse	after the 1	health	daungerous	after the 1
prison	out by ill	come out	come out	good end
iourney	perilous	good	good by water	good
thing lost	part found	found	part found	found

Puella	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂
Vneuen witnesses	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
	⁂	⁂	⁂	⁂ ⁂
Iudge	⁂	⁂ ⁂	⁂	⁂
	⁂	⁂	⁂ ⁂	⁂ ⁂
	⁂	⁂ ⁂	⁂ ⁂	⁂
life	after the 5.	after the 5.	daughter	after the 5
substance	health	health	long	healthy
worshippe	come out	come out	long	come out
possession	perilous	slowe	good	meane
a wife	not found	not found	found	part found
woman with child	ill	meane	good	ill
sickenesse	meane	meane	good	ill
prison	ill end	good	good	ill
iourney	meane	meane	good	ill
thing lost	ill end	meane	good	meane

Puer	✶ ✶	✶ ✶ ✶	✶ ✶	✶ ✶ ✶
	✶ ✶ ✶	✶ ✶ ✶	✶ ✶	✶ ✶
	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶
Vneuen witneſſes	✶ ✶	✶ ✶ ✶	✶ ✶	✶ ✶ ✶
	✶ ✶	✶	✶ ✶	✶
	✶	✶	✶ ✶	✶ ✶
Iudge	✶	✶	✶ ✶	✶ ✶
	✶ ✶	✶	✶ ✶	✶
life	good	ill	ill	ill
ſubſtance	good	ſomwhat good	ill	ill
worſhip	good	meane	ill	ill
poſſeſſion	meane	meane	ill	ill
a wife	good	meane	ill	ill
woman with child	ſonne	daughter	after the 5	daughter
ſickenes	health	ſoone die	after the 1	death
priſon	well out	ſoone out	dangerous	die
iourney	returne	meane	ſpoyled	ill
thing loſt	found	part found	not found	not found

Puer	✶ ✶ ✶	✶ ✶	✶ ✶	✶ ✶ ✶
	✶ ✶	✶ ✶	✶ ✶ ✶	✶ ✶ ✶
Vneuen witneſſes	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶
	✶ ✶	✶ ✶ ✶	✶ ✶ ✶	✶ ✶
	✶	✶ ✶	✶ ✶	✶
	✶ ✶	✶ ✶	✶	✶
Iudge	✶	✶	✶ ✶	✶ ✶
	✶ ✶	✶	✶	✶ ✶
life	meane	ill	meane	ill
ſubſtance	meane	ill	meane	ill
worſhip	meane	ill	meane	ill
poſſeſſion	meane	ill	meane	ill
a wife	meane	ill	meane	ill
woman with child	ſonne	daughter	ſonne	daughter
ſickenes	health	perillous	health	ill
priſon	come out	perilous	come out	ill
iourney	meane	ill	meane	ill
thing loſt	found	not found	found	not found

Caput drac.	⁂ ⁂ ⁂	⁂ ⁂⁂ ⁂	⁂ ⁂⁂ ⁂	⁂ ⁂⁂ ⁂
	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
Vneuen witnesses	⁂ ⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂
Judge	⁂ ⁂	⁂	⁂ ⁂	⁂
	⁂ ⁂	⁂ ⁂	⁂ ⁂	⁂
	⁂	⁂	⁂ ⁂	⁂ ⁂
life	ill	good	very good	ill
substance	ill	good	very good	sufficient
worship	ill	good	very good	ill
possession	ill	good	very good	meane
a wife	ill	meane	good	ill
woman with child	daughter	after the 5	after the 5	daughter
sickenes	after the 1	healty	after the 1	healty
prison	long	perilous	come out	hard
iourney	ill	meane	good by water	ill
thing lost	not found	found	found	found
Caput draconis	⁂ ⁂⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂
Vneuen witnesses	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂ ⁂	⁂	⁂	⁂
	⁂ ⁂	⁂	⁂ ⁂	⁂
Judge	⁂	⁂	⁂	⁂ ⁂
	⁂	⁂	⁂ ⁂	⁂ ⁂
life	ill	good	ill	good
substance	means	very good	ill	very good
worshippe	good	good	ill	good
possession	sufficient	good	ill	good
a wife	meane	meane	ill	good
woman with child	a sonne	a sonne	daughter	a sonne
sickenes	good end	healthy	healthy	healthy
prison	after the 6	soone out	come out	out late
iourney	ill	good	ill	very good
thing lost	part found	found	not found	found

Cauda dr ac.	✶ ✶ ✶	✶ ✶	✶ ✶	✶ ✶
	✶ ✶	✶ ✶	✶ ✶	✶ ✶ ✶
	✶ ✶	✶ ✶ ✶	✶ ✶	✶ ✶
Uneuen witneſſes	✶ ✶ ✶	✶ ✶ ✶	✶ ✶✶ ✶	✶ ✶ ✶
	✶	✶ ✶	✶ ✶	✶ ✶
	✶ ✶	✶ ✶	✶ ✶	✶
Judge	✶ ✶	✶	✶ ✶	✶ ✶
	✶	✶	✶ ✶	✶
life	meane	ill	very ill	tollerable
ſubſtance	good	ill	very ill	good
worſhippe	meane	ill	very ill	meane
poſſeſſion	good	ill	very ill	meane
a wife	meane	ill	very ill	meane
woman with child	a ſonne	after the ſ	after the ſ	after the ſ
ſickneſſe	health	perilous	death	death
priſon	good end	out w paine	death	come out
iourney	ill	ill	very ill	meane
thing loſt	found	not found	not found	found

Cauda drac.	✶ ✶ ✶	✶ ✶ ✶	✶ ✶	✶ ✶ ✶
	✶ ✶	✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶
	✶ ✶ ✶	✶ ✶	✶ ✶ ✶	✶ ✶ ✶
Uneuen witneſſes	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶
	✶	✶	✶ ✶	✶
Judge	✶ ✶	✶	✶	✶
	✶	✶ ✶	✶	✶
	✶ ✶	✶ ✶	✶ ✶	✶
life	ill	meane	good	ill
ſubſtance	meane	ſufficient	good	ill
worſhippe	ill	ſufficient	good	ill
poſſeſſion	ill	ſufficient	good	meane
a wife	ill	ill	meane	very ill
woman with child	after the ſ	after the ſ	a ſonne and liue	after the ſ
ſickeneſſe	death	perilous	health	after the I
priſon	come out punished	come out	ſoone out	dangerous
iourney	ill	ill	good	very ill
thing loſt	not found	part found	found	not found

Aquisitio	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
Euen witnesses	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂	⁂	⁂ ⁂	⁂
	⁂	⁂ ⁂	⁂ ⁂	⁂
Judge	⁂ ⁂	⁂	⁂ ⁂	⁂
	⁂	⁂ ⁂	⁂ ⁂	⁂

life	good	ill	very good	meane
substance	meane	ill	very good	ill
worship	meane	meane	very good	ill
possession	meane	ill	very good	ill
wife	good	ill	good	ill
woman with child	after the 5	sonne	after the 5	after the 5
sickenes	health	health	health	health
prison	death	come out	come out	come out
iourney	meane	good	good	meane
thing lost	found	not found	found	not found

Aquisitio	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂
Euen witnesses	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂	⁂	⁂	⁂
	⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂
Judge	⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂ ⁂	⁂	⁂	⁂

life	good	meane	meane	good
substance	good	meane	meane	good
worship	good	meane	meane	good
possession	good	meane	meane	good
a wife	good	meane	meane	good
woman with child	a sonne	daughter	after the 5	a sonne
sickenes	health	health	after the 1	in danger
prison	long	come out	late out	not out
iourny	son returne	meane	ill	slowe
thing lost	found	found	found	found

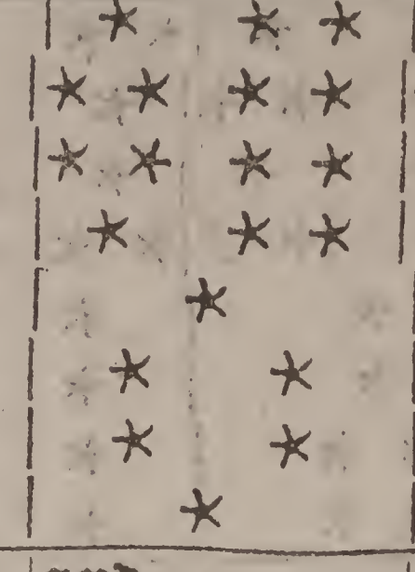
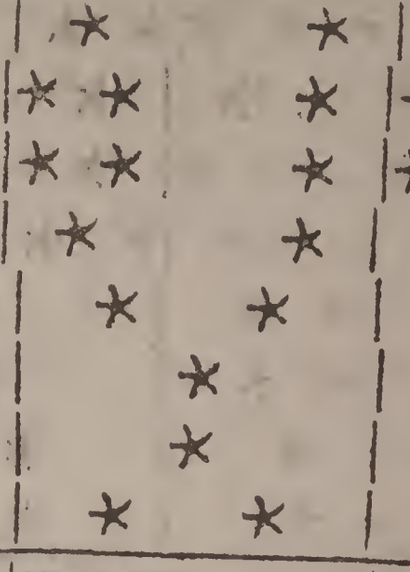
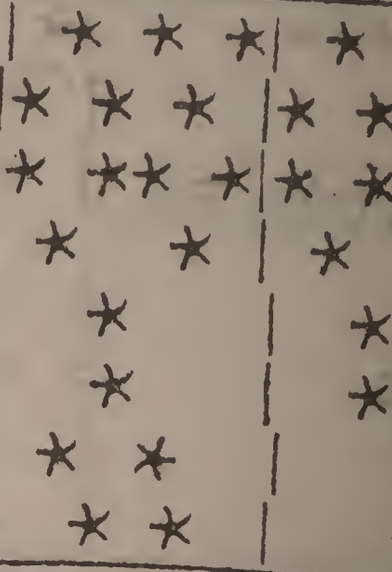
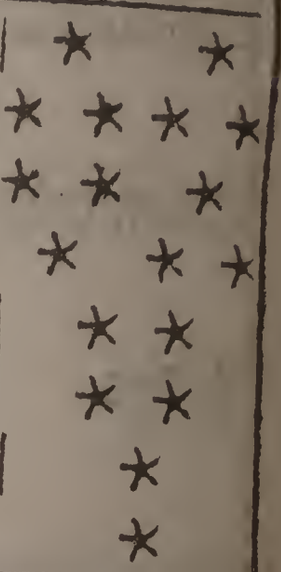
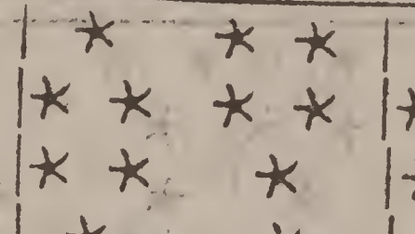
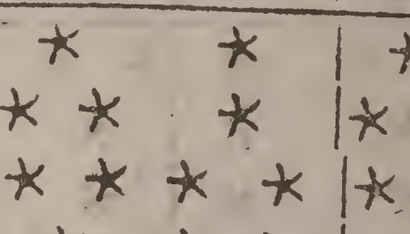
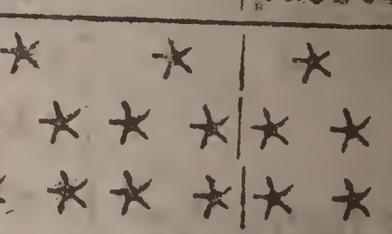
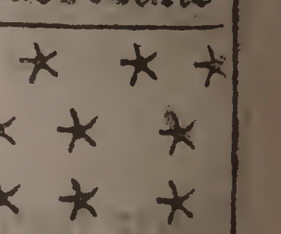
Amissio	★ ★ ★	★ ★ ★	★ ★	★ ★
	★ ★ ★	★ ★ ★ ★	★ ★ ★ ★	★ ★ ★
Euen witnesses	★ ★ ★	★ ★	★ ★	★ ★ ★
	★ ★ ★	★ ★ ★	★ ★ ★ ★	★ ★ ★ ★
	★	★	★ ★	★ ★
Judge	★	★ ★	★ ★	★
	★	★ ★	★ ★	★
	★	★	★ ★	★ ★
life	good	meane	ill	meane
substance	good	meane	ill	meane
worship	meane	meane	ill	good
possession	meane	meane	ill	meane
a wife	meane	meane	euill	meane
woman with child	after the ſ	a ſonne	after the ſ	after the ſ
ſickenes	ỳ end health	health	perilous	health
priſon	long	good end	hard	ſoone out
iourney	good	meane	ill	good
thing loſt	not found	found	not found	not found
Amissio	★ ★ ★	★ ★	★ ★ ★	★ ★
	★ ★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★ ★
	★ ★ ★	★ ★	★ ★	★ ★ ★
Euen witnes	★ ★ ★ ★	★ ★ ★	★ ★ ★	★ ★ ★
	★	★ ★	★	★ ★
	★ ★	★	★	★ ★
Judge	★	★ ★	★ ★	★
	★ ★	★	★ ★	★
life	meane	meane	ill	ill
ſubſtance	meane	ill	ill	meane
worſhip	meane	meane	ill	ill
poſſeſſion	meane	ill	ill	meane
a wife	meane	ill	ill	ill
woman with child	daughter	ſonne	after the ſ	after the ſ
ſickeneſs	health	health	death	health
priſon	come out	come out	out in the end	die
iourney	meane	meane	ill	not be
thing loſt	not found	not found	parte found	part found

Coniunctio	✶ ✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶
	✶ ✶	✶ ✶ ✶	✶ ✶	✶ ✶ ✶
Euen witneſſes	✶ ✶ ✶	✶ ✶	✶ ✶	✶ ✶ ✶
	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶ ✶
	✶ ✶	✶	✶ ✶	✶ ✶
Iudge	✶ ✶	✶	✶ ✶	✶
	✶	✶ ✶	✶ ✶	✶
	✶	✶ ✶	✶ ✶	✶ ✶

life	good	meane	meane	good
ſubſtance	good	meane	meane	good
worſhip	good	meane	meane	very good
poſſeſſion	good	meane	meane	very good
a wife	good	ill	meane	good
woman with child	ſonne	after the 5	after the 5	daughter
ſickeneſſe	long puning	death	death	after the 5
priſon	long time	out with fear	perillous	long
iorney	lowe	meane	goo by water	good
thing loſt	found	found	not found	found

Coniunctio	✶ ✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶	✶ ✶ ✶
	✶ ✶	✶ ✶ ✶	✶ ✶	✶ ✶ ✶
Euen witneſſes	✶ ✶	✶ ✶	✶ ✶ ✶	✶ ✶ ✶
	✶ ✶ ✶	✶ ✶	✶ ✶ ✶ ✶	✶ ✶ ✶
	✶	✶ ✶	✶	✶
Iudge	✶ ✶	✶	✶ ✶	✶
	✶ ✶	✶ ✶	✶	✶
	✶	✶	✶ ✶	✶

life	ill	good	meane	meane
ubſtance	ill	good	meane	meane
worſhip	ill	good	meane	harde
poſſeſſion	ill	good	meane	meane
a wife	ill	good	good	meane
woman with child	after the 5	ſonne	daughter	daughter
ſickeneſſe	after the 1	health	perillous	hard
priſon	good	come out	come out	long
iorney	meane	ill	ſlowe	harde
thing loſt	not found	found	not found	found

Carcer				
Euen witneſſes				
Iudge				
life	good	meane	good	good
ſubſtance	good	ill	good	meane
worſhip	ill	meane	good	good
poſſeſſion	meane	ill	good	good
a wife	ill	meane	good	good
woman with child	daughter	after the 5	ſonne	daughter
ſickenes	health	health	health	health
priſon	good end	ſome out	late out	come out
iourney	ſlowe	good	ſlowe	ſlowe
thing loſt	found	little found	found	part found
Carcer				
Euen witneſſes				
Iudge				
life	meane	ſufficient	ill	meane
ſubſtance	meane	ſufficient	ill	meane
worſhip	meane	meane	ill	meane
poſſeſſion	meane	ſufficient	meane	good
a wife	meane	ſufficient	ill	good
woman with child	after the 5	after the 5	after the 5	daughter
ſickenes	health	health	perillous	dangerous
priſon	come out	come out	ill	late out
iourney	ſlowe	ſlowe	difficult	ill
thing loſt	part found	not found	not found	be found

Fortuna minor	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂
Euen witneſſes	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂	⁂	⁂ ⁂	⁂
Iudge	⁂	⁂ ⁂	⁂ ⁂	⁂ ⁂
	⁂	⁂	⁂ ⁂	⁂ ⁂
	⁂	⁂ ⁂	⁂ ⁂	⁂
life	good	meane	meane	good
ſubſtance	good	meane	meane	good
worſhip	good	meane	meane	good
poſſeſſion	good	meane	meane	good
wife	good	meane	meane	good
woman with child	after the 5	after the 5	after the 5	a ſonne
ſickenes	health	death	health	health
priſon	come out	come out	hard priſon	long priſon
iourney	good	meane	good	late good
thing loſt	found	found	part found	found
Fortuna minor	⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂
	⁂ ⁂ ⁂	⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂
Euen witneſſes	⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂
	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂	⁂ ⁂ ⁂ ⁂	⁂ ⁂ ⁂
	⁂ ⁂	⁂ ⁂	⁂	⁂ ⁂
Iudge	⁂	⁂ ⁂	⁂	⁂
	⁂	⁂	⁂ ⁂	⁂ ⁂
	⁂ ⁂	⁂	⁂ ⁂	⁂
life	euill	meane	good	meane
ſubſtance	euill	euill	good	meane
gouernement	euill	meane	good	euill
lands	euill	meane	euill	meane
a wife	euill	meane	euill	meane
woman with child	a maide	a ſonne	a maide	a maide
ſickenes	according to i	health	health quickely	perillous
priſon	come forth	ſome out	come out	die
way	good	meane	meane	euill
thing loſt	not be found	not found	not found	found

An aduertisement of this Table here going before.

AND thus hath bene described vnto you by this Table here before, by a discourse, the signification of the Iudge, and of the witnesses euen and vneuen, to the ende you may the easelier giue a certaine iudgement of the Figures as they shall fall, hauing sometimes like signification and importance for sundry demaundes, and sometime vnlike, as to knowe if that a person shall be of long life or shorte, if he shall haue the goodes and succession of his father, if it be good to buy landes and lordships, if it be good to take a wife, and whether she shall be good or bad, and whether a woman with childe shall haue a sonne or a daughter, or if a sicke person shall amend of that disease, or that he which is in prison shall quickely come forth, or if it be good to take a voyage in hand, whether a thing lost shall be founde againe. And so of all other questions and demaundes which may be named, according to the example here before set out, whereby you may by your owne selfe without any further declaration knowe the Figures which be good for one demaund, and those which holde no more on the one side then on the other. Moreouer, I haue here placed the figure *Populus* for a Iudge, contrarie to the opinion of all the Doctors in this Science, the which say all with one accorde, that when she is found in this place, that then the figure formed is not to be made, or question proponded, is not to be iudged by him, but that question must bee iudged by the foure angles and other rules, which wee will hereafter shewe, by the which they may be as well and certainely iudged, as by the Iudge himselfe.

How many manner of waies a figure is saide to be well made and fortunate or vnfortunate. Chap. 6.

YOu must knowe that a figure consisting (as we haue saide before) of sixteene Figures, that is to say, foure mothers, foure daughters, foure nephewes, two witnesses, and one iudge, is saide to be good and well made for three reasons. The first is, when the Figure doth consist vppon many good figures. The

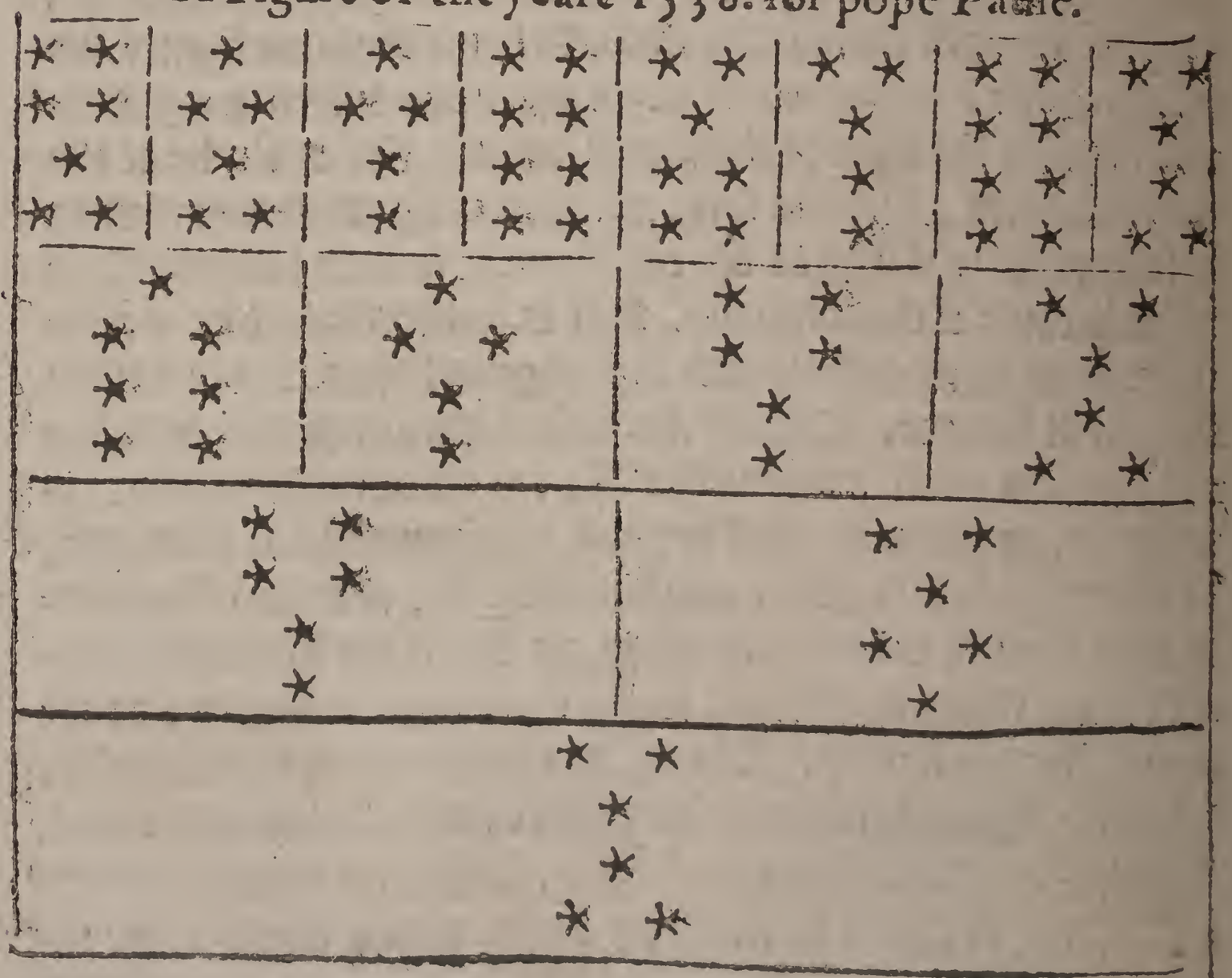
second

second is, when the Figure is made of figures which haue more euen points then odde. The third is, when it is of more then ninetie six points, or of so many at the least.

You must further vnderstand, that a fygure is saide to bée good or vnfortunate eight manner of wayes. First, by the nature and condition of the figure. Secondly, by the propertie thereof. Thirdly, by the place wherein it is. Fourthly, because of the aspect. Fiftly, by the company. Sixtly, for the variation and changing of the figures. Seauenthly, because of their mouing. Eightly, by the lawfull creation of the same fygure. She is said to be good or ill by nature, first when two figures doe agrée in nature and condition, as when they be both of one Element, or both alike: the second is by the propertie of the figure, that is to say, when the figure in the question formed is founde properly in the place of the thing demaunded, and when it doth agrée with the said thing demanded: the third is, because of the place, which is, when it is founde in a good or ill place. The fourth, because of the aspect, which is good when a good figure in the question formed is founde in a place of good aspect, as by example, if the first figure be *Aquisitio*, which is a good fygure, and then in the eleuenth house the same fygure bée found, or else *Fortuna maior* or an other like which is a good figure, or that the figure which doth beholde the other be of the same Element, then the saide question or figure made is said to be fortunate, or if it be to the contrarie, it is saide to be ill. The fift is, because of the company, that is, when the fygure is associated of an other good fygure by the good happe, or of an other ill by an ill fortune. The sixt, because of variation, that is, when one figure is good, and another ill, the one direct, the other retrograde, as when the first is good, the second ill, or contrarie, or when the first is good, and his aspect ill, and so consequently. The seuenth is for the mouing, as when the first figure moueth once, twice or thrice or more times by the houses, or the second, third or fourth. The eight is by creation, that is to say, when one figure is made by his nature and custome to be made, which is by sixtéene lines or pointes, which by nature is called legitimate, or that it is made by Arte, as the daughters, ne-

phewes, witnes and iudge, or by tripliciti e . Wherefore it is diligently to be considered, to see if the saide fygures be engendred of others either good or ill fygures, of good fathers or of good mothers: for ye must note that the right fygure is the father, and the lefte fygure is the mother: if the fygure ingendred be like vnto the father, it shall be called his sonne, and if it be like vnto the mother it shall be called hir daughter. And yee must further vnderstand, that the place sometime maketh the fygure masculine, and sometime feminine. For the first house is alwayes masculine, the second feminine, the third masculine, the fourth feminine, and so of the other houses. All the fygures of the Fire and of the Ayre be masculine, and those of the Water and of the Earth be feminine: all which things must be considered vpon, in giuing good iudgement vpon any fygure, for without these rules all the iudgement that is giuen is but of small force, the which rules we will more plainely here declare by the examination which we will make vpon euery figure which we will here put by example.

A Figure of the yeare 1538. for pope Paule.



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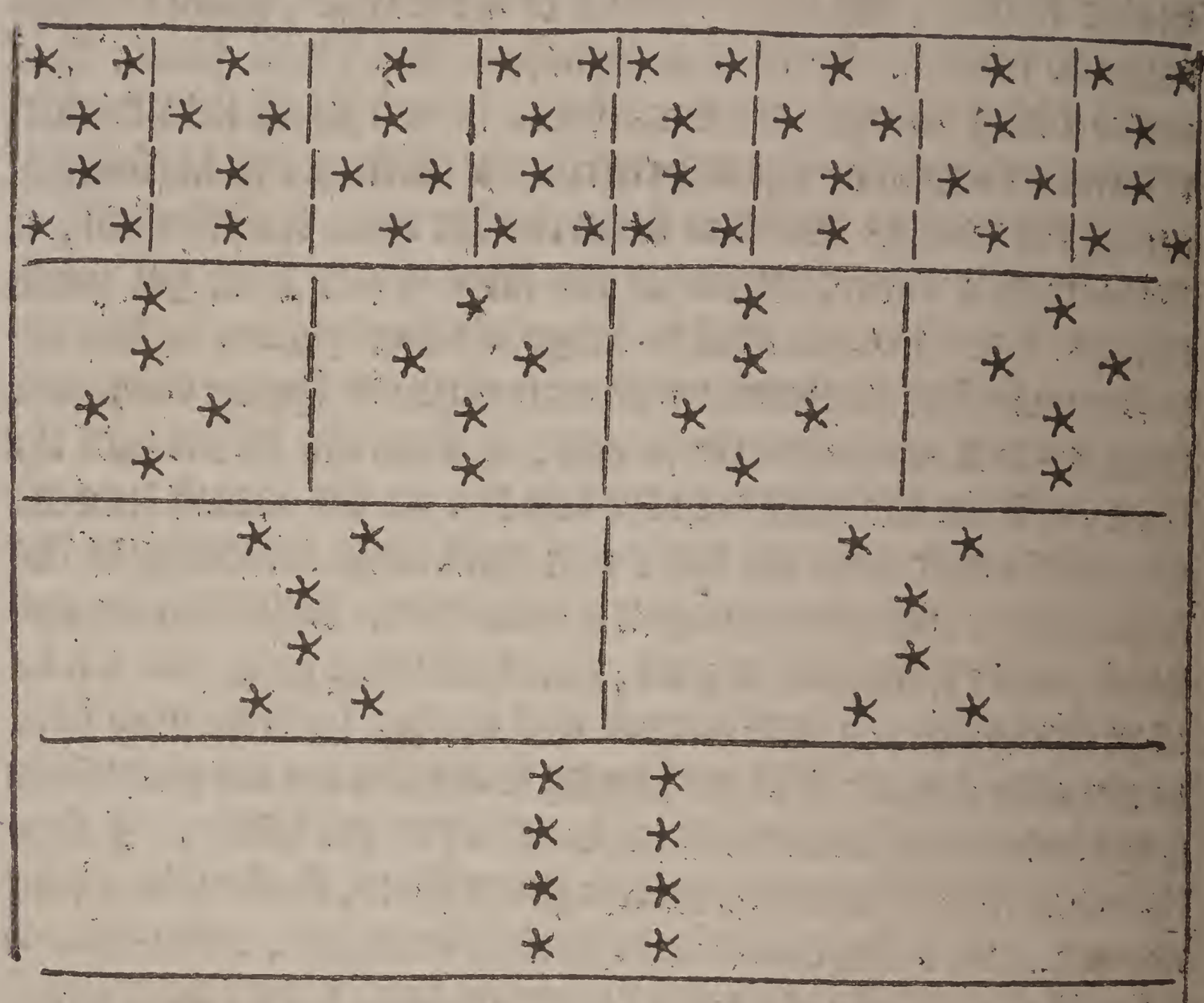
This present fygure here placed, is to shewe that when the fyrst house passeth into the any of the other, yet she passeth not thence although that in some of the other there be fygures like vnto that (as before we haue sayd) signifying good or ill to come to the querant, according to the importance and accordant signifycation of the house whereunto she is gone. And so for that in this fygure, the fygure which is in the fyrst, goeth straight into the ninth, by that is signifyed that Pope Paule shall make a long voyage, and because the second goeth into the fift, it signifyeth thereby ioy and encrease of substance to his sonnes, and be the passage which is from the first vnto the eleuenth, it sheweth that the seruantes of the saide Lorde shall get much friends. And like wise shall ye iudge of other fygures by this experience: so that as often and when so euer one fygure doth passe from the first house into the second, or from the second into the third, or from the third into the fourth, or the fourth into the fift, or the fyft into the first, you shall iudge according to the house where it stayeth and goeth no further. If the fygure and house where it stayeth be good, you shall iudge good, and if it be ill ye shall iudge ill: and because that in this fyrst example here is come the fygure of Pope Paule, it is not from our purpose to iudge some thing more then we haue sayde yet before. I says therefore that this yeare the saide Pope Paul, shall make a long voyage, and being come there he shall be angry, and in his returne shall fall sicke of a cather or rume, which is a common disease of this yeare: it shall be in the moneth of October that hée shall be sicke, God preserue and keepe him from death: the end of the yere shall be to him ill and daungerous: his enemies will be glad of the enterprise of this voyage, and laugh him to scorne. In all this yeare it will be rather iudged that he shall die, then liue. Behelde what I can iudge of his fygure. Now will I put downe an other example to shewe the signifycation of the fygures when they doe passe into many places, which thing when it happeneth into one fygure, search aide from the house whence any fygure is past, as by way of example. When the first doth goe into the third, search aide of brothers and kinsfolkes: and if it passe into the fourth, search aide of the father; if it passe into

the fift, search aide of the sonne: if it passe into the first, search aide of his seruants. And thus of all the others according to the signifycation of the house, whether the figure is gone as ye may sée by example.

A Figure for my Lord of Ferte.



My Lord of Ferte being in loue with my Ladie Bye, praied mée on a time to make him a sygure to knowe whether hee should obtain his desire, vnto whose request I consenting, made vnto him this present figure here before: and because the fyrst house doth naturally signify the querant, and the seuenth, the thing demaunded which is the woman, were both good sygures and signifyed loue, and because the fyrst went into good houses, that is to say, the fourth and fift, which be houses of ioy, and into the eight, which is the companie of the woman, and to the two witnesses, and the seuenth in the ninth and eleuenth, by all this I iudged that my saide Lorde of Ferte should haue the said Ladie of Bye, and take her to his wife, and that she loued him well,

well, and because the house of the querant went into the companie of the house of the thing demaunded, I iudged that this loue should augment & daily encrease more and more. For as much as in this fygure there is mutation and translation of good fygures in good houses, I iudged that my saide Lorde of Ferte, hauing married the saide Ladie, might haue her out of her fathers house vnto her sisters house, or vnto his owne house, by reason that the third went into the seuenth.

And thus by these two examples is manifestly shewed vnto you, the translation of the fygures, first by the first fygure, to know when the first goeth onely into one house and there stayeth, and by that meanes what is her signifycation. Secondly by the second example, when the first fygure chaungeth many houses, whereby it is signifyed that they shalbe much the stronger by the counsaile and aide of others, for if she went not out of her first place, without remouing from one to an other, that doth signifye that it doth remaine firme in his opinion and sentence, and nedeth not the ayde & succour of the others her companions, and especially when she goeth not into good houses or Angles. And so a fygure is more stronger in the Angle then in any of the other houses, and when a fygure is in a good and an happie house, it signifyeth much good to the querant, and contrariwise when she is in an ill house, it signifyeth much ill, whereof I haue thought good at this present to make this small admertisement, to the end ye may the better iudge a fygure formed according to the mutations of the figures here put.

Of the company of the house.

Chap. 7.

When you finde a good fygure in a good house, it is double good, because the house is good and the fygure also, and signifyeth that without any doubt the querant shal obtaine his demaunde. By the like reason if yee finde an ill fygure in an ill house, it is very ill for the querant, but if ye finde a good fygure in an ill house, it signifyeth good to the querant, but it will

not continue, but it taketh away some part of the malice of the house: in like case if yée finde an ill fygure in a good house, it taketh away the malice of the figure, for the world doe barme, but shée can not, kéeping alwaies that the good come not to the querant: and for as much as in this Chapter I haue promised to speake of the company of fygures, I will that you doe vnderstand that this companie is of thrée manners, whereof the one is simple, the other demy simple, and the third compound.

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* | *
* * | * *
* | *

The companie simple is of two like figures, as by example, if that yée finde *Aquisitio* in the first house, and likewise in the seconde, and so likewise of all other fygures which in two houses next together be found both of one sort, as if *Coniunctio* be found in the third, and likewise in the fourth.

* * | * *
* | *
* | *
* * | * *

When in two houses next together, there be found two fygures a like, and that they be good, ye shall say incontinent that they signifye great goodnesse, and if they be ill, they doe signifie much ill: as by way of example, if ye finde in the fist and ninth *Rubeus*, ye shall say that it signifyeth much ill to the querant, for the question demaunded, and to declare vnto you more easely, you must knowe that the second house is alwayes companion of the fyrst, the third of the fourth, the fift of the first, and so consequently of the others. If therefore they be both of one element, of one Planet, and of one signe, they signifye much good or much ill, according to their goodnesse or malice. If they be good they signifye that the happe and goodnesse of the querant shall be as well good present as in time to come: as much shall yée iudge of the contrarie part if they be euill, and for because that the first house signifyeth the time present, and the second the time to come, and likewise of other companies.

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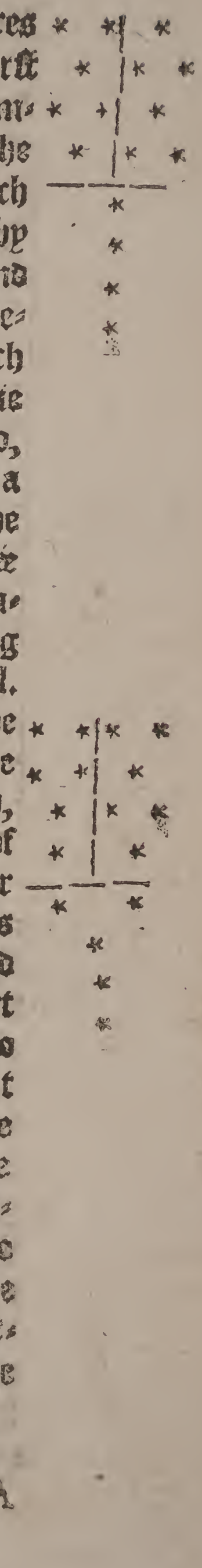
* | *
* * | * *
* | *

The company demie simple is, when two figures be not both of one sort, nature or condition, although they be both of one Element, and of one Planet, so as the one partie do agrée, and the other not, as by example, if it happen that the first be *Aquisitio* and the second *Laetitia*, although they be both of the Element, of the aire, and of the Planet ♄, yet be they of diuerse signifycations, for that the one of them is of ♄ direct, and the exaltation of ☉, and the other of ♄ retrograde and the exaltation of

the

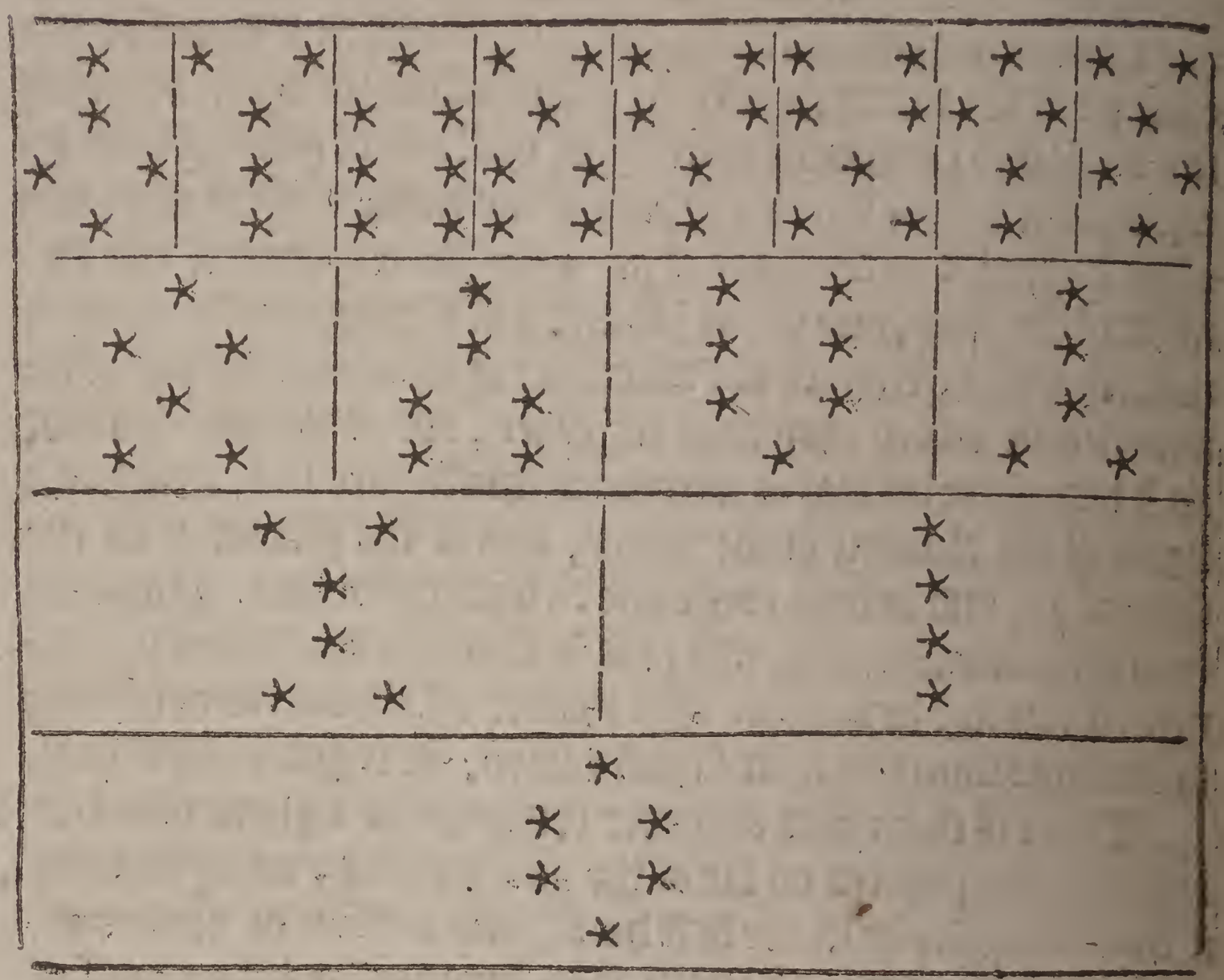
☽ the one of the signes of ♈, and the other of the signe of ♉.

The company compound is that which is of diuers fygures made one contrarie to an other, as if *Aquisitio* be in the first house, and *Amissio* in the second house, of the which two commeth and is engendred the fygure *Via*, which is a figure of the element of the water, signifying a coniunction of ☉ and ☽, which is a triple and compound companie, euill and of great discord, by reason that *Aquisitio* is a fygure of the element of the aire, and of the Planet ♃ in the signe of ♈ *Amissio* a fygure of the element of the Fire, and of the Planet ♀ in the signe of ♍. Which maketh and engendreth the difference of them, and the diuersitie and discorde which they haue together, out of the which two, as I haue saide before, is engendred this fygure *Via*, which is a figure of the element of the water, and of the Planet ☽ in the signe of ♋, and is thus contrarie to both the others. Now we see how the companie is ill, and that is the cause that when it commeth it can not be iudged. And thus of all the others according to the importance of their signifycation, be it good or be it euill.



There is moreouer an other companie of figures which be taken by the pointes on hie of the laide figures, as by example if that *Aquisitio* be in the first house, and *Albus* in the second, the which because they be both good fygures, and be equall of points in the vpper part, and that out of them is taken an other which is *Caput draconis* likewise equall in the vpper part, it is thereby signifyed that both they be of great force in things good and hoat, and that by the occasion that the fire is the first next vnto the Planets, and principall element of all the other, vnto whom the first points of the figures be attributed. And for that cause I haue set in the fyrst boke the Chapters as well of the Fire, as of the other Elements, to the ende you may knowe their vertues and properties. As much and for the same reason, I haue made a Chapter, in the which I haue shewed the forme and maner to set the figures by lines, attributing the first to the Fire, as to the fyrst and superiour and principall Element of all the other, the second to the Ayre, the third to the Water, the fourth to the Earth.

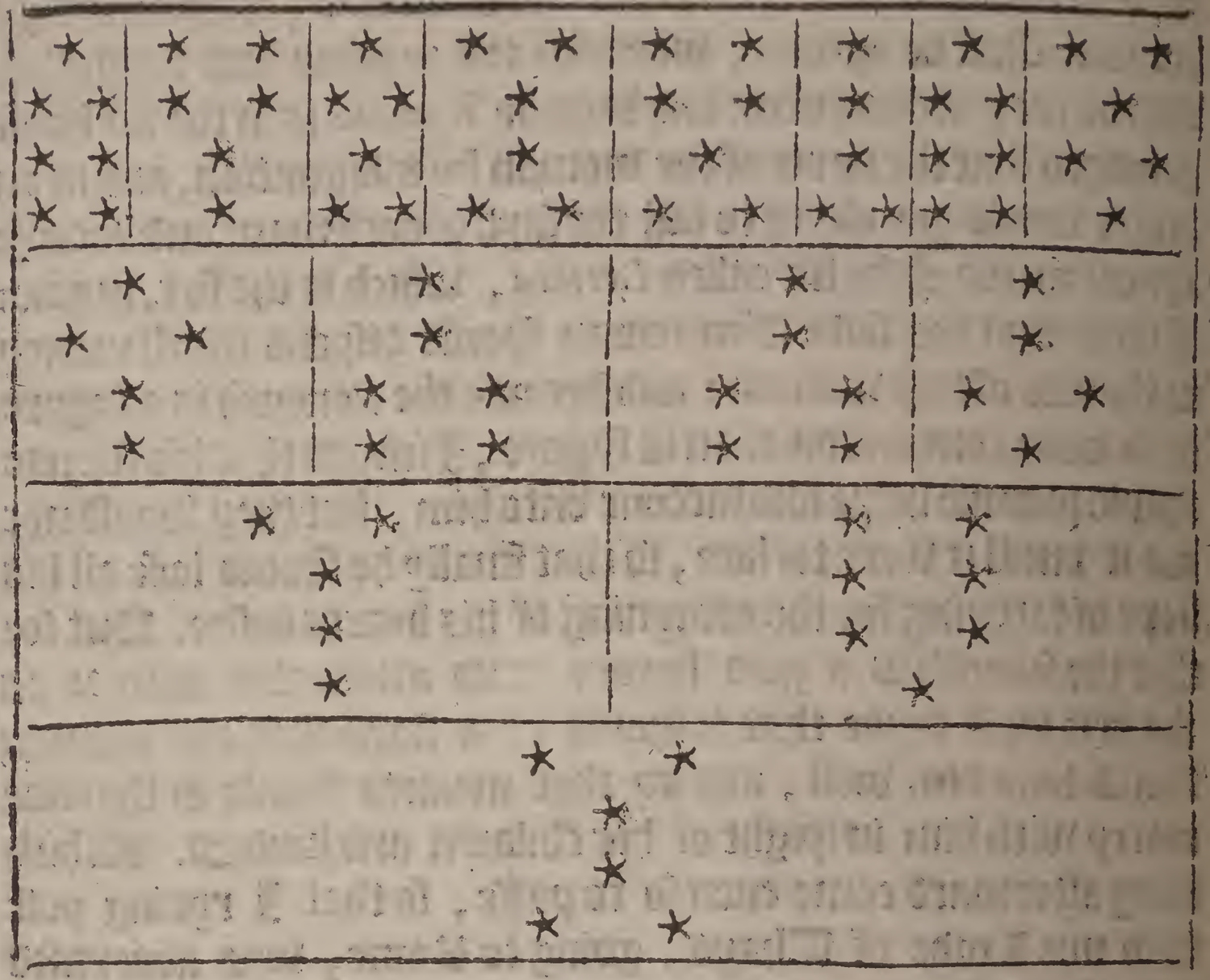
A figure and example to ſhewe howe to iudge the figures of the company by pointes.



The Lord of Garembert of Permeran being deſirous of a Ladie to be his friend, deſired me on a time to make him a figure to know whether he ſhould haue his purpoſe pretended, vnto the which to doe him pleaſure I conſented, and made him this figure. In the which, becauſe that *Aquiſitio* is in the firſt houſe, and hath two points on the head, and that his companion hath but one, & by that cauſe doe not very well agrée together: but yet becauſe they be both good figures in caſe of loue, I iudged that he ſhould obtaine his purpoſe, but not without great paine and trauaile, becauſe the companie agréeth not very well. And becauſe that the figure which commeth out of thē, which is *Cauda draconis*, reſembleth the ſecond in the ſuperiour pointes, which pointes be attributed vnto the Fire, by that is ſignifyed that the partie querant ſhall enioy his deſire. And becauſe *Aquiſitio* is in the houſe of the demaundant, becauſe hée hath

hath two pointes in the vpper part, it is a fygure which doeth much participate of the Fire, rather alone then the two together as touching the companie. Because also that it is a figure of ♃ in the signe of ♈, and the exaltation of ☉, it sheweth that the loue shall be opened, whereby the mother and kinsfolkes will be very ill contented: and because *Rubeus* is in the fift house I iudged that the sonne of the woman by indignation, and in an anger would goe about to kill the sayd Gentleman: and because the companie of the fift called *Leticia*, which is the first, is good: I sayde that the saide Gentleman should dispend much money in the sute of this woman: and because the eleuenth is a fygure of ☌ and a companion of an ill fygure, I iudged that his friends should promise helpe and succour vnto him, but they would not doe it vntill it were too late, so that finally he should lose all his hope of tarrying for the attayning of his hearts desire. But for that the seuenth is a good fygure, and attributed vnto ♃ as the first is, I sayde that it should be a signe that the woman should loue him well, and by that meanes should in the ende marry with him in spight of her children and kindred. Which thing afterward came euen so to passe, so that I ryding poste with my Lorde of Thays, going to Rome, was aduertised thereof and founde my fygure true, and that the Gentleman had marryed the sayde Ladie: which fygure shall serue you for an example to knowe howe to iudge the Companie of figures.

A figure of marriage of the yong Ladie of Gie which is an example howe to iudge the company demy simple.



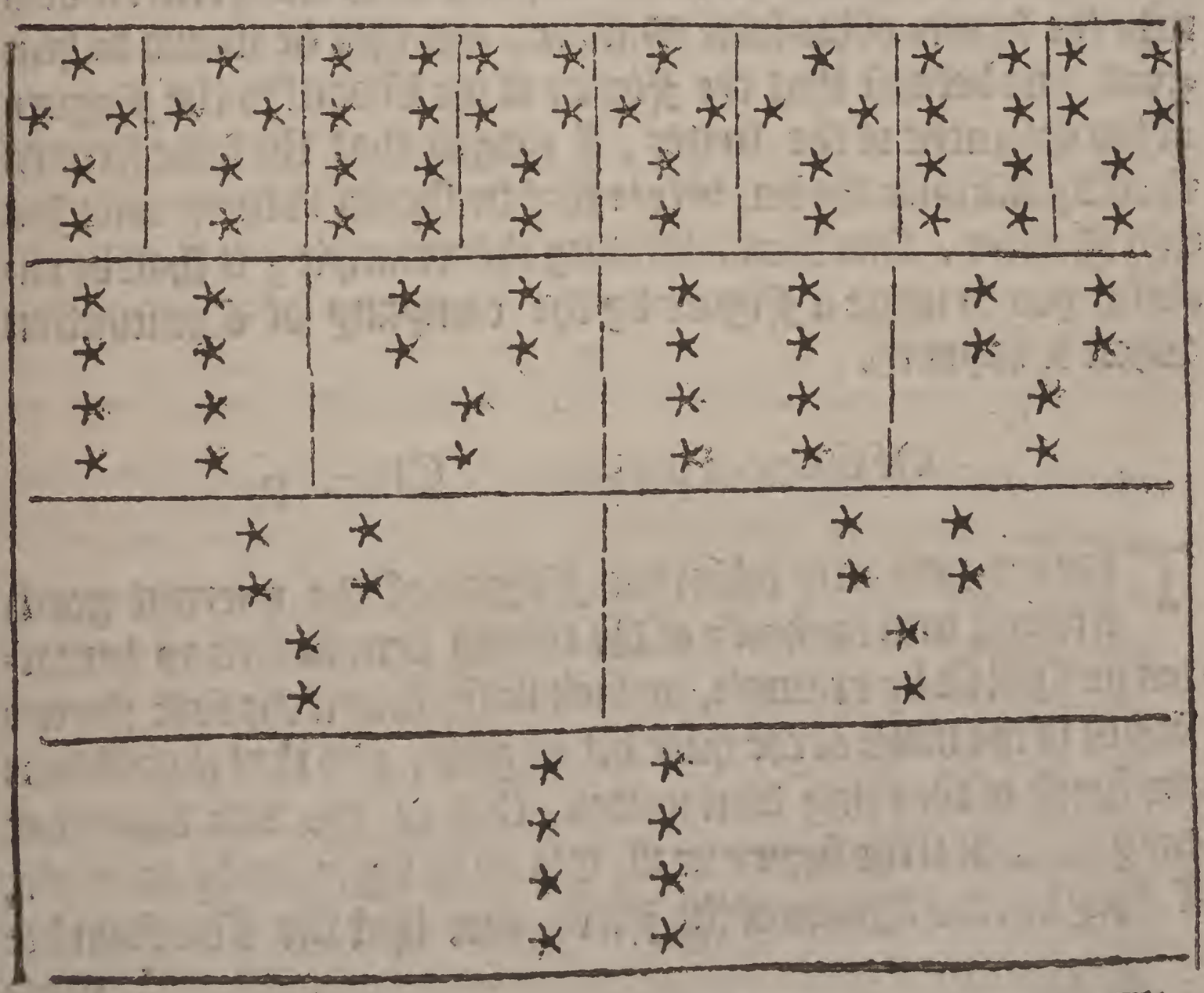
BEcause that here before I haue giuen you an example howe to iudge the figure of company by the points in a figure of loue, I will now giue you another in a figure of marriage of a great lady of the kings court, which desired me vpon a day to know if her marriage begunne should be accomplished, which thing I would not refuse to doe for the affection that it procéded from, and hauing made the figure I iudged on this sorte. First, because the first figure which is *Aquisitio*, and a figure of ♃ direct in the signe of ♈, and that his companion which is *Latitia*, is also a figure of ♃, but retrograde in the signe of ♉: and by this meanes contrary to the other, and called the demy company: and moreouer, because the second goeth into the eight in the company of a good figure, which is *Fortuna maior* which is in the seuenth; I say for this cause, that all this doth signifie that the marriage begunne should be accomplished: and because the angles which be the first, fourth, seuenth and tenth be good Figures

gures, and do more participate of the Element of the Ayre then of the others, I iudged that that was a signe, that wythout doubt it should take effect. And because that *Coniunctio* was in the sift, which signified, that the saide marriage should be finished in despite of the kindred, friends and seruants, which was done in Lyons: and thus shall ye iudge other questions in considering well of the figures and of their companies.

Of the company of coniunction. Chap. 8.

THere is an other manner of company in this Science which is called a Coniunction, which is when the first figure passeth in the company or house of the thing demaunded, or to tell you the more truelier, when the figure of the thing demaunded is in company of the first. Which thing I will giue you easly to vnderstand by the figure that followeth, and the declaration which I will hereafter make.

A figure to knowe whether the musitian of my Lorde of Lymoges should returne againe into the seruice of his said Lord and Maister.



THe Lord of Lymoges being gone to Scotland, as well to accompany the Nuéene, as to serue the Embassadour of Fraunce, a seruant of his a musitian being in an anger departed from his seruice, desired me to make him a fygure, to knowe whether he shoulde returne againe at any time into the seruice of the saide Lorde: and thereupon because we had béene of familiaritie together, I did not refuse to make that which he desired me, and taking my penne in my hand, I made him this fygure: and because that the first house thereof is *Fortuna maior*, which is a fygure of great goodnes, and fixed, and that she went into the fift, which is Coniunction and Company of the thing demaunded, which is the first, vnder the which be comprised the demaundes and questions which may be propounded touching seruants, I iudged that the said seruant should returne vnto his said Maister: and because the first goeth into the tenth, which is the house of Lordes, and in coniunction of the fyxt, the which is found in the ninth, which made me further to iudge that his Maister would doe him more good then he expected: because also that the first is found so many times in the saide Figure, it séemed that he shoulde be welcome, and with fauor entertained into the seruice of his saide Maister, and that he would do him good, and because that the Figure of the seruant is the Fygure of the Element of the water, I iudged that the saide seruant should passe ouer the sea, before that he should returne vnto his said Maister. And thus following this example, it shall be easie for you to iudge a Figure by the company of Coniunction when it happeth.

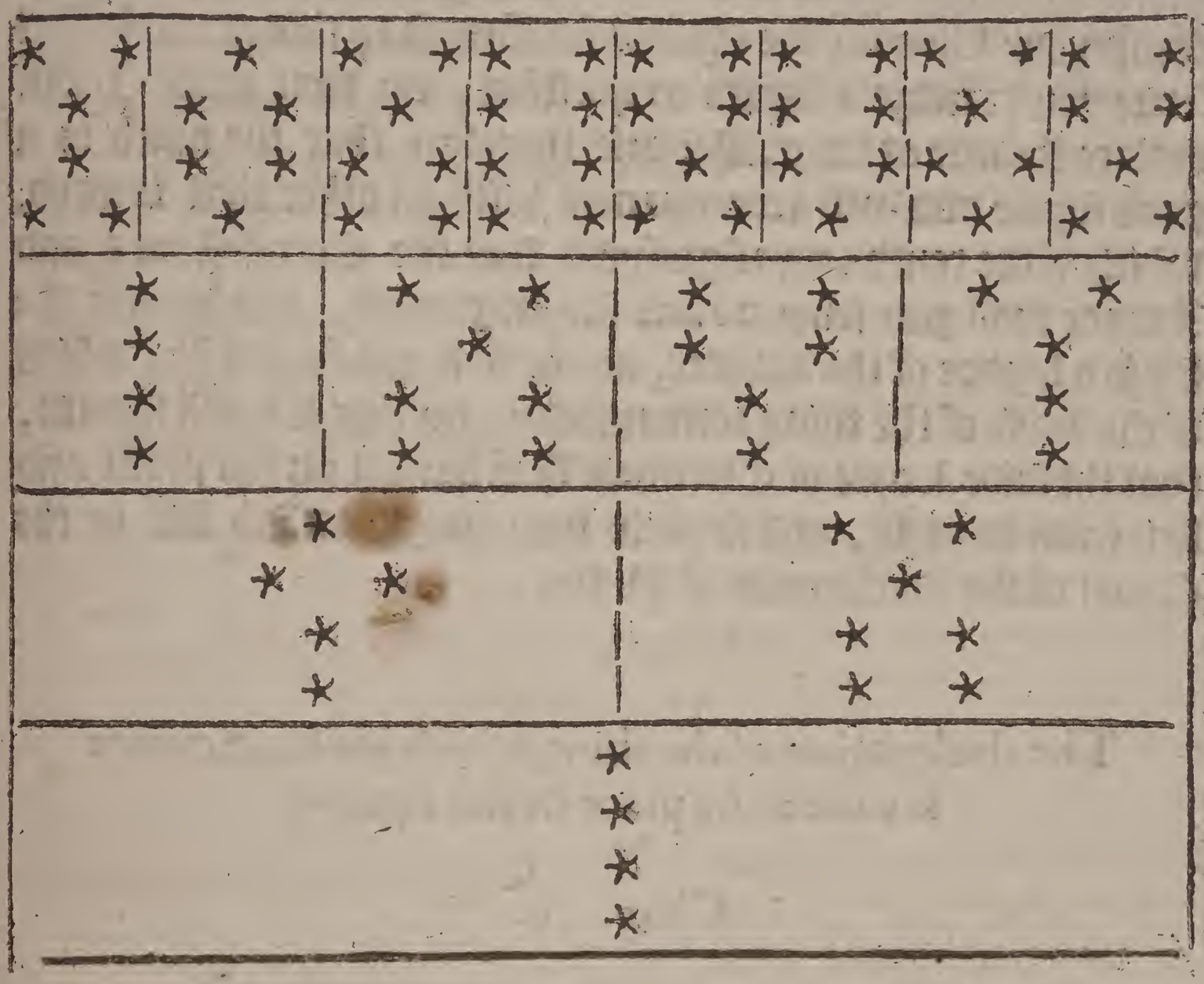
Of the occupation. Chap. 9.

THe occupation is when the Fygure of the querant goeth straight into the house of the things demaunded as hereafter ye shall sée by example, on such wise, that if the first Figure which is the house of the querant be good, and that it passe into the house of the thing demaunded, that is the best signe that may be. But if the figure be ill, it is an ill signe, as by example, if they be two figures of the Fire, and that the Question bée

made

made to knowe which of the two which haue sutes or other quarels shall come to an end, it signifyeth that the accord shall bée surely, but it shall not be without fraude or deceipt. If they were both good figures of the Ayre, or of the Water, or of the Earth, they should signifie great goodnes as by the deduction of this example you may sée.

A figure for my Lorde of Clermont of Lodeues.



THe lord of Clermont of Lodeues on a time did require me to make him a fygure to knowe whether he should obtaine his fathers inheritance, which diuers with-helde from him by force, and (as he saide) against reason and equitie, whome hée then had in sute for that cause. To whose request I consented, and made him this fygure following, in the which, for that the first figure is *Albus* which is a good figure, and more stronger, and of more goodnes and importance then the viii: and that the second which is in company of the first is a better figure then the eight, which is in company of the seuenth, and because that the

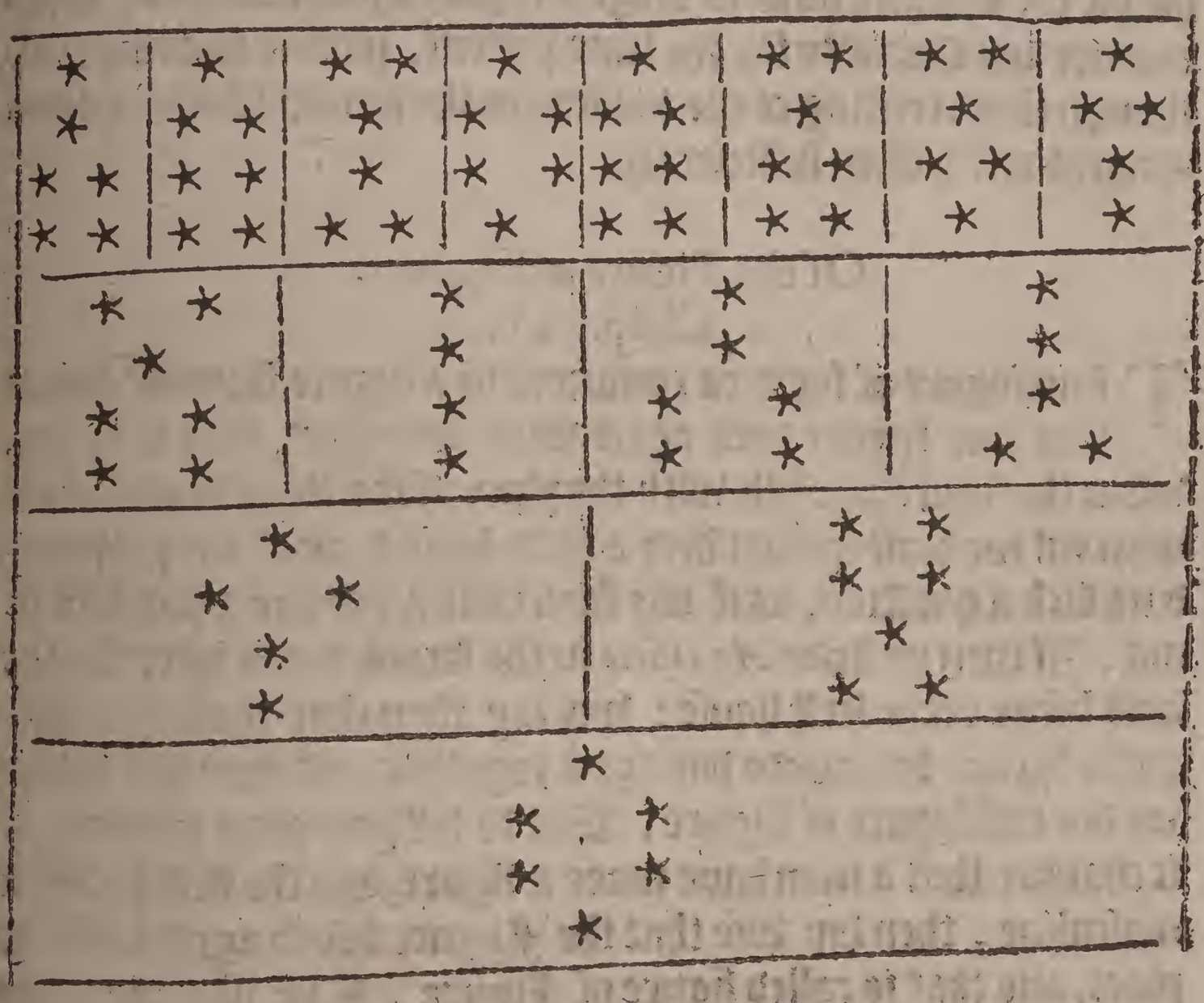
first figure is found and made occupation of the fourth, which is the house of the thing demaunded, that is, of the fathers heretage. By all these reasons I did iudge, that all this did signifie that the saide Lorde of Clermont should winne his sute, and that especially, for that the occupation was good, and of good figures, for if the occupation had bene made of ill figures, it had signified ill, and mishap vnto the querant. You haue nowe this example, for occupation of the which I will likewise speake hereafter in the figure of Frauncis the French king, and the Emperour Charles the fift: and forasmuch as this example shal serue you to iudge a figure or question, for that cause I will declare it more at large. Because therefore that the ninth is a good figure and well accompanied with an other that is good, which is the tenth: this signifyeth that the Counsellours and Iudges shall giue sentence and say iudgement, and because the fift is a fygure of the Water, as the first and fourth be, which is the house of the thing demaunded: by this it doeth signifie, that the saide Lorde of Clermont shall haue it for his profit, and so it came to passe, and the sute was iudged on his side in the Court of the Parliament of Paris.

The declaration of the thing which in this Science is called the place of the figures.

Chap. 10.

YOu must vnderstand that most commonly that which in this Arte we call the place, house, or fygure is not but all one thing, so that many times one of these is put in steade of an other, yet there is some difference in the tearming of the one and of the other, because that some places be stronger then other some, for there be foure called angles, and foure succedants, and foure cadants, as we haue shewed vnto you in a fygure of Astrologie in the end of the first Booke: the angles be the first, fourth, seauenth and tenth, which be the strongest places or houses of al the other, sauing that when they moue out of their places

places, they lose parte of their force, and seeke ayde of others. The other foure called house Succedants be meane. the other foure Cadants be weake and feeble. The foure Angles signifie the things which be or shall be done presently, and be done with great industrie, paine and trauell. The Succedants signifie things which be to come by coniecture: the Cadants signifie things past, or those which shall come very late. Moreouer, the Angles signifie things manifest and publike. The Cadants, things priuie and secret. The Succedants, the thinges partely manifest and partely secret. The places finally signifie the time, as the Angles time present, the Succedants to come, the Cadants past, as we will hereafter shew by example.



A figure for a Gentleman of the Courte, which seeketh for an example to knowe the place of Figures.

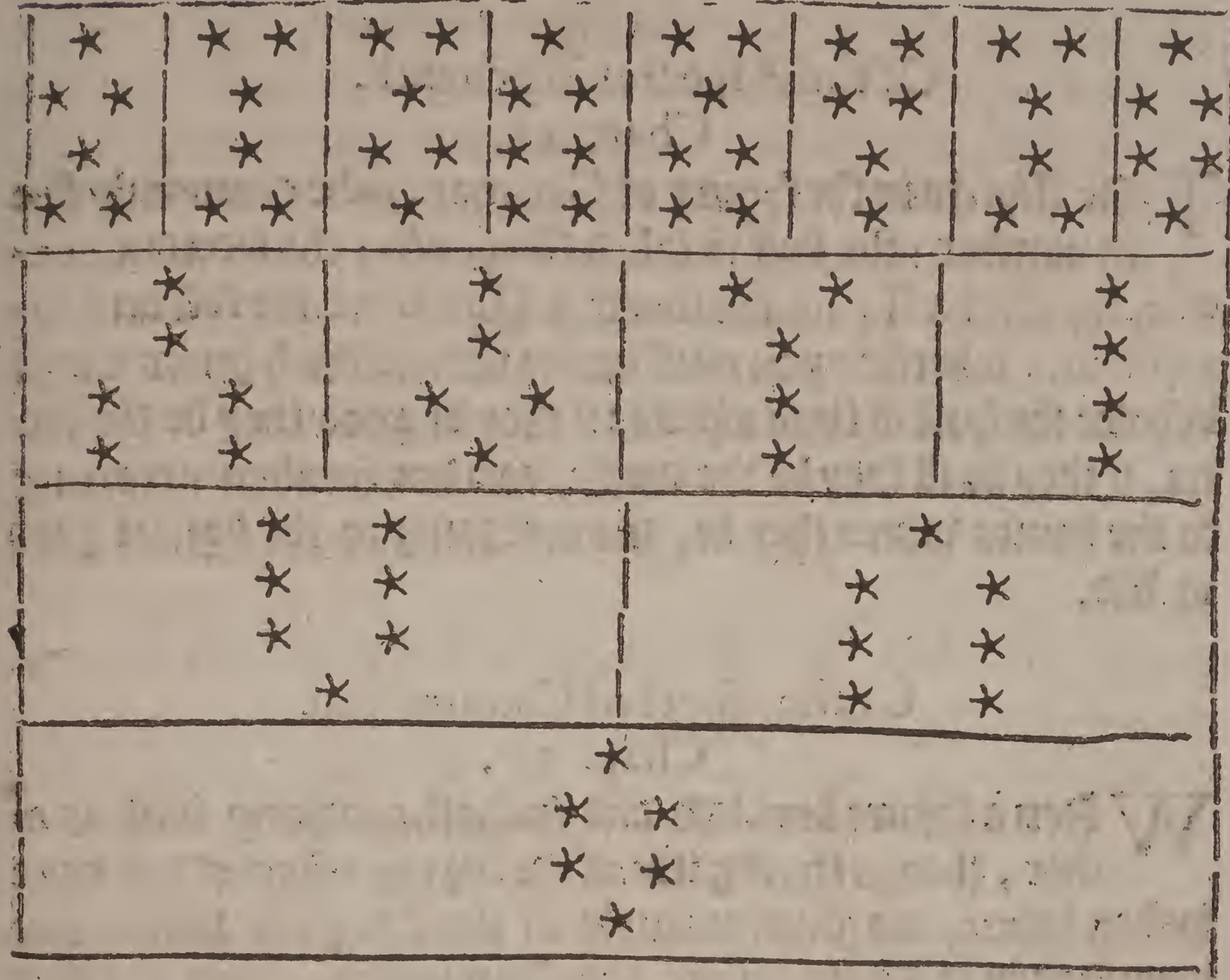
A Gentleman of the French Kings Courte being absent a certaine time, and minding to returne and to doe his dutie vnto the king, desired me on a time to make him a figure to know

whether it were good for him to goe presently, or else to stay a time. To which demaund, I willing to doe him pleasure, I did consent, and made vnto him this fygure, and because the foure Angles thereof which are the first, fourth, seauenth and tenth be good fygures for the qucrant, and amongest the others the tenth which is the house of the Lord, I iudged that it were good for him to goe to the king: and because the Succedants for the most parte be good fygures, I iudged that he shoulde shortly haue goodnes and profite by the saide Lord, and because the Cadants be all ill fygures, I aduertized him not to staie long in the Court, but returne home againe with such spéede as he might haue no displeasure and harme. You haue by this example the manner how to iudge a fygure by the Angles, Succedants and Cadants for the time present, past or to come, although that treating of the houses (in the second Booke) I haue declared and spoken sufficiently.

Of the Figure of Figures.
Chap. 11.

THis fygure of fygures commeth in a fygure formed, when that one fygure doth agrée with an other, that is to say, when the figure agréeth with the place of the thing demaunded: whereof we haue spoken here a little before, as of one propounding such a question, as if one shall take a voyage vpon him or not. If then ye finde *Aquisitio* in the second house after that he hath béene in the first house: wée say then that those two Figures for one demaunde doe agrée together, and that is it which we doe call fygure of fygure. But to tell you more plainely, if it chaunce that a man haue made a figure, and the first be found masculine, then say wée that the Fygure dooth agrée with the place, and that is called figure of Figure. The like may you iudge of a fygure made for a woman, in the which, if the first be found feminine, we doe say that it is figure of figure. And if the question be for way, and that in the third house come that fygure which is called *via*, that is also fygure of fygure, and so consequently of all the others as hereafter by example we will shewe you more at large.

A figure and an example to knowe the figure of Figure.



A Gentlewoman on a time willed me to make a fygure, to knowe whereof a certaine person spake which dined with her, and I gaue my consent thereunto with good will, and made that which you here see. In the which, for asmuch as the first was a feminine fygure, and that the place did correspond vnto the person which demaunded the question, which was a Gentlewoman, which thing is called fygure of fygure. And for as much also as the fift is a figure of ioy called *Latitia*, and is in the house of eating and drinking, which is the house of the thing demaunded, that is fygure of fygure likewise: for this cause I iudged that the person spake with a woman clothed in white, tall of stature, and a small head, and spake of mirth, & of things of the Church. And indeede, (as I vnderstoode afterward) the person for whome the Gentlewoman caused me to make the Figure was a man of the Church, whereof their talke then was: a thing which was found true. This is an example

when one fygure is found in the houſe and place of the thing demaundes which is called Figure of Figure.

Of the Aſpectes in generall.
Chap. 12.

THe Aſpects in the fygure of Geomancie be commonly fiue in number: the firſt is called *Coniunctio*, the ſecond a Sextile, the third a Trine, the fourth a Quadrate, the fyft an Oppoſition: wherfore you muſt know that all the fygures which beholde the fyft of theſe aſpects: if they be good they be the better, if they be ill they be the worſe, and doe weaken according to the houſes where they be, and according to the figures good or bad.

Of the aſpect of Coniunction.
Chap. 13.

WHen a fygure doubleth and maketh company with an other, then is the regarde of the fygure whereof wée haue ſpoken beſore, and giuen example in the Chapiter where wée haue ſpoken of Coniunctions and Companies. But for that there is an other whereof I haue not yet ſpoken, I will nowe in paſſing ouer ſpeake a worde or twaine thereof as briefely as I can. You muſt vnderſtand that there be certaine Fygures which doe ſignifie a coniunction of the Planets: as *via*, which when ſhe chaunceth in any fygure formed, it ſignifyeth a coniunction of ☉ and ☽, and this coniunction is ill, becauſe they bée two contraries, for ☉ is of nature hote, and ☽ is of nature cold, and therefore this coniunction of *via* is euill when theſe two Planets be both together for their contrarietie, except the queſtion be made for the way, for then it is good. At this time I will ſpeake no more of this Coniunction, but will now ſpeake of the Sextile aſpect.

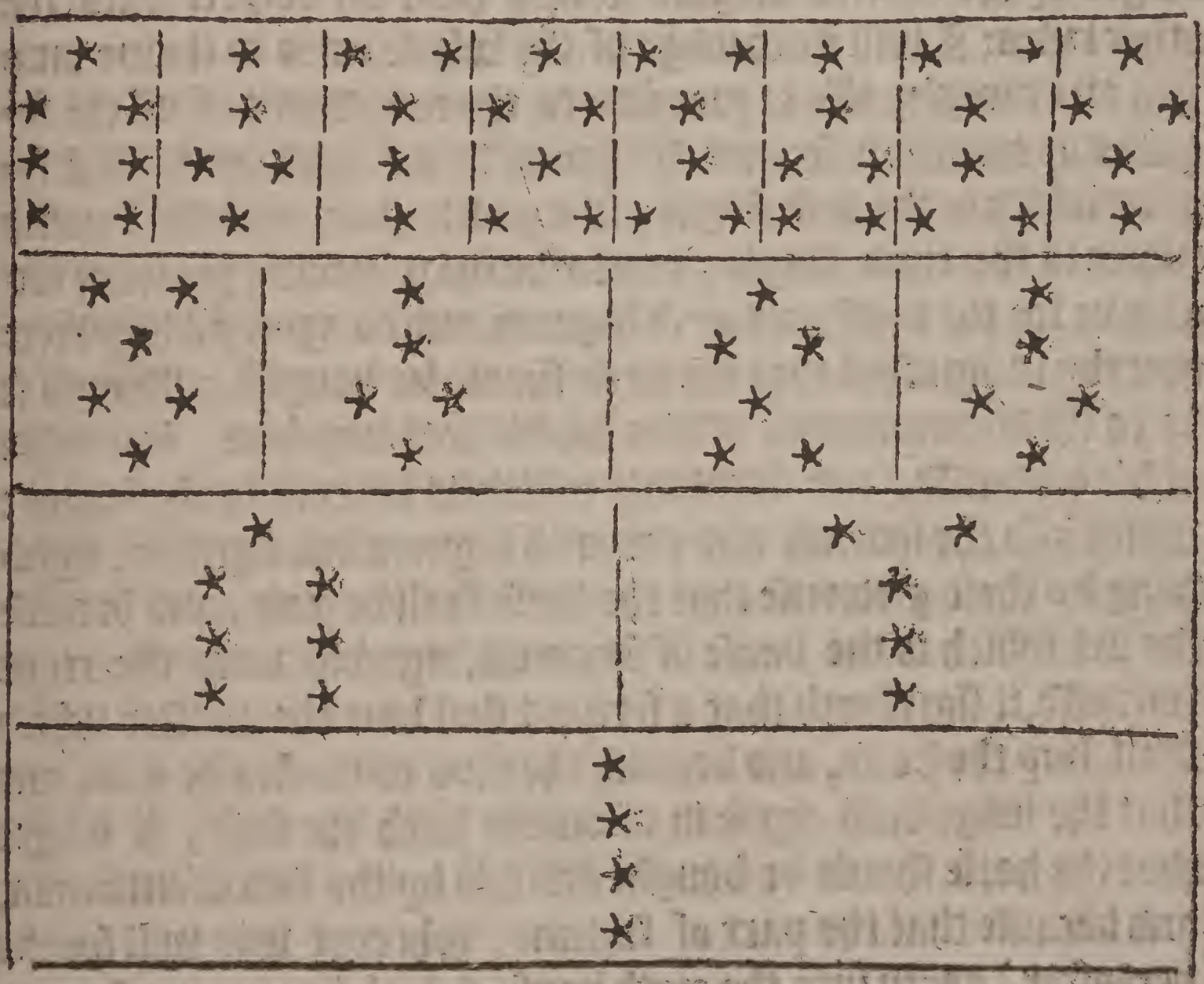
Of the Sextile aſpect.
Chap. 14.

IN the queſtion or figure made the Sextile aſpect is, when the firſt fygure beholdeth the third, and the third the firſt, and

ſo

so consequently from three houses to three: and also, when the first beholdes that the 11. is a respect which signifies means and unperfit amitie. Wherefore when in the regarde Sextile ye do finde a good fygure which agreeth with the first, and be of the same Element and of one planet, or that they be both alike, you shall haue good fortune and good issue of the question demanded: but contrariwise if ye finde an ill fygure in the said respect which beholdeth the first, and be of the contrarie Planet and Element, as well vnto her as vnto the other aspects, you shall iudge ill of the question made, and of enmitie: whereof I will giue you this example of a Gentleman which woulde buie an house.

A Figure and example of the Sextile aspect.



A Gentleman minding on a time to buy an house, prayde me to make him a fygure to knowe whether the house should be good or not, and also whether it were good to buy him, whereupon I made this fygure, in the which, for because the first is

a fygure of ♀ direct, and of the element of the Water, and that the third, which is his Sextill regard, is a fygure of ☉, and of the Element of the Fire, the which two Planets & Elements be contraries, and loue not together, I iudged that some of his friendes would aduise him to buy the saide house, and because the eleuenth is a fygure of the Element of the Ayze, and the first fygure of the Element of the Water, which be two Elements contraries, or at the least doe not agrée very well together: I iudged that the house should be scarsely bought, yet because the first is a fygure of ♀, and the eleuenth a fygure of ♂ which bée Planets which doe loue well together, I say that there should be talke of the buying of the sayd house, and one of his friends should be the cause thereof. Thus may you iudge a fygure by the Sextill Regard, and because it is not enough to haue thus iudged by the Sextill Regard which hath no respect vnto the other rules: I will now iudge of the whole rules to shewe vnto you an example, also to procéede to the iudgement of all the fygures or questions formed. Whereof for as much as the first fygure which is the first Angle, is a good fygure, and the seuenth which is the third Angle, and to be short because the foure angles be for the most part good fygures, and do agrée all together: thereby is signifyed that the house should be bought, although it be to the discommoditie of him which doth buy him, by reason of his goodnesse, and friendship which he beareth to the buyer: which also the seuenth and eleuenth fygures doe signifye, signifying by their goodnesse that the house shall be good, and because the first which is the house of seruants, agréeth with the right witnesse, it signifyeth that a seruant shal loue the maister which shall buy the house, and because the two witnesses be good, and that the iudge doth agrée in Element with the first, I iudged that the house should be bought and sold by the said Gentleman, and because that the part of fortune (whereof wee will speake hereafter) goeth into the eigth house, which is a meane fygure: I say that the seruant would so vse the matter that his maister would buy the house. And for that the way of point doth go into the fift, which is a fygure of the Element of the Fire, it is thereby signifyed that the Gentleman will quickly buy the said house.

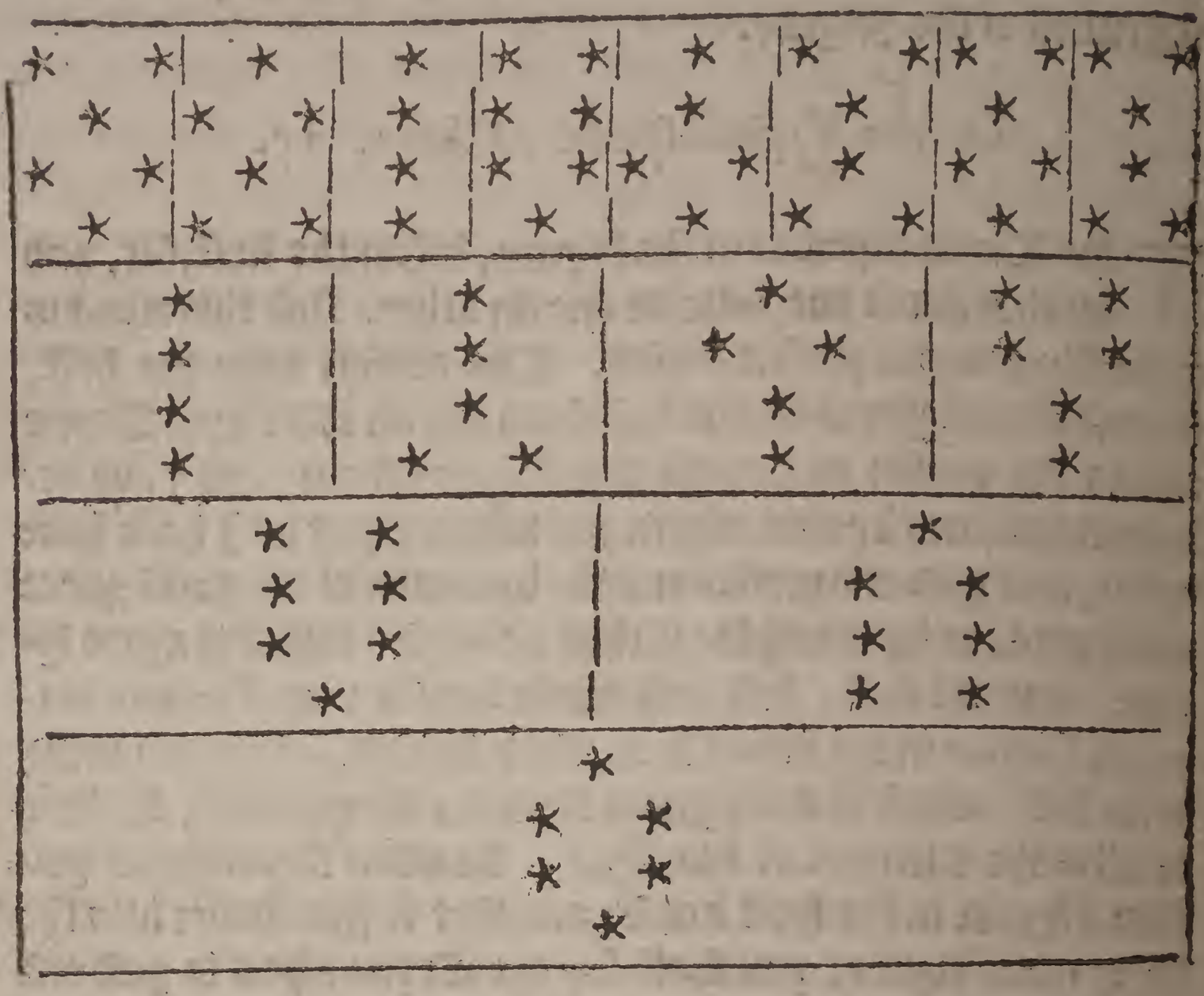
This

This fygure iudgeth entirely that the horse shall be bought, although the rest of the fygures doe not agrée with the Sextill aspect, although that the Sextill aspect be a great part of the iudgement of the Figure.

Of the Tryne aspect. Chapt. 15.

The Tryne aspect is in the fygure, when the first, fift, and ninth fygures doe beholde one an other. And this aspect is naturally good and perfect amitie. The reason why the first, fift and ninth fygures be said to behold one an other by a Tryne aspect: the reason is because that fygures from 5. to 5. do beholde themselues by that aspect: the which aspect as I haue saide before, is of good and perfect amitie, by reason of the house, place and fygure, as by example; if that *Aquisitio* which is a good fygure, be in the first, fyft and ninth houses: or *Fortuna maior*, or *Lætitia* in the saide fift or ninth houses, *Aquisitio* being in the first, which is a very good signe for the querant, for they be all of the Element of the Ayre. As often therefore as you finde a fygure in the fyrst house, and that it goe thence into the fyft or ninth houses, you shall say the Tryne aspect is good and perfect, and signifyeth good happe to the querant, and good issue of his demaund, and if the fygures be all of one Element, it is the better. If yée finde a fygure entring and good in the fyft or ninth houses which passeth from one house to an other, although the fyrst be not like vnto it, yet shall the signifycation be of good fortune to the querant, for the practise of which things, I will giue you the example following.

A figure of the Tryne Aſpect to know if the French King ſhould make peace with the Emperour.



The Cardinall Trimulſie, being come Legate into France to entreate of peace betweene the King and the Emperour, I was deſired by a Gentleman my friend, to make a ſygure to know whether the peace ſhould be or not, and I made vnto him this ſygure here aboue: and in the ſame becauſe that the firſt ſygure is *Coniunctio*, which goeth into the third houſe, it ſignifyeth thereby that they ſhould treate of this peace, but becauſe the firſt is beheld with an ill Aſpect frō the fift which is a ſygure of ♄ retrograde, called *Triſtitia*, it ſignifyed that there ſhould bee no peace made at this time. But for as much as the ninth is a good ſygure, which is the houſe of Churchmen, it is a ſigne that the ſayde Cardinall would doe what he were able to conclude this peace, but becauſe the ſeuenth is an ill ſygure, I iudged thereby that the Emperour ſhould haue no peace. Alſo for that the regarde Sextile, of the eleuenth ſygure is ♃. And becauſe the fift, which is the Tryne Aſpect, is a ſygure of ♄, and that

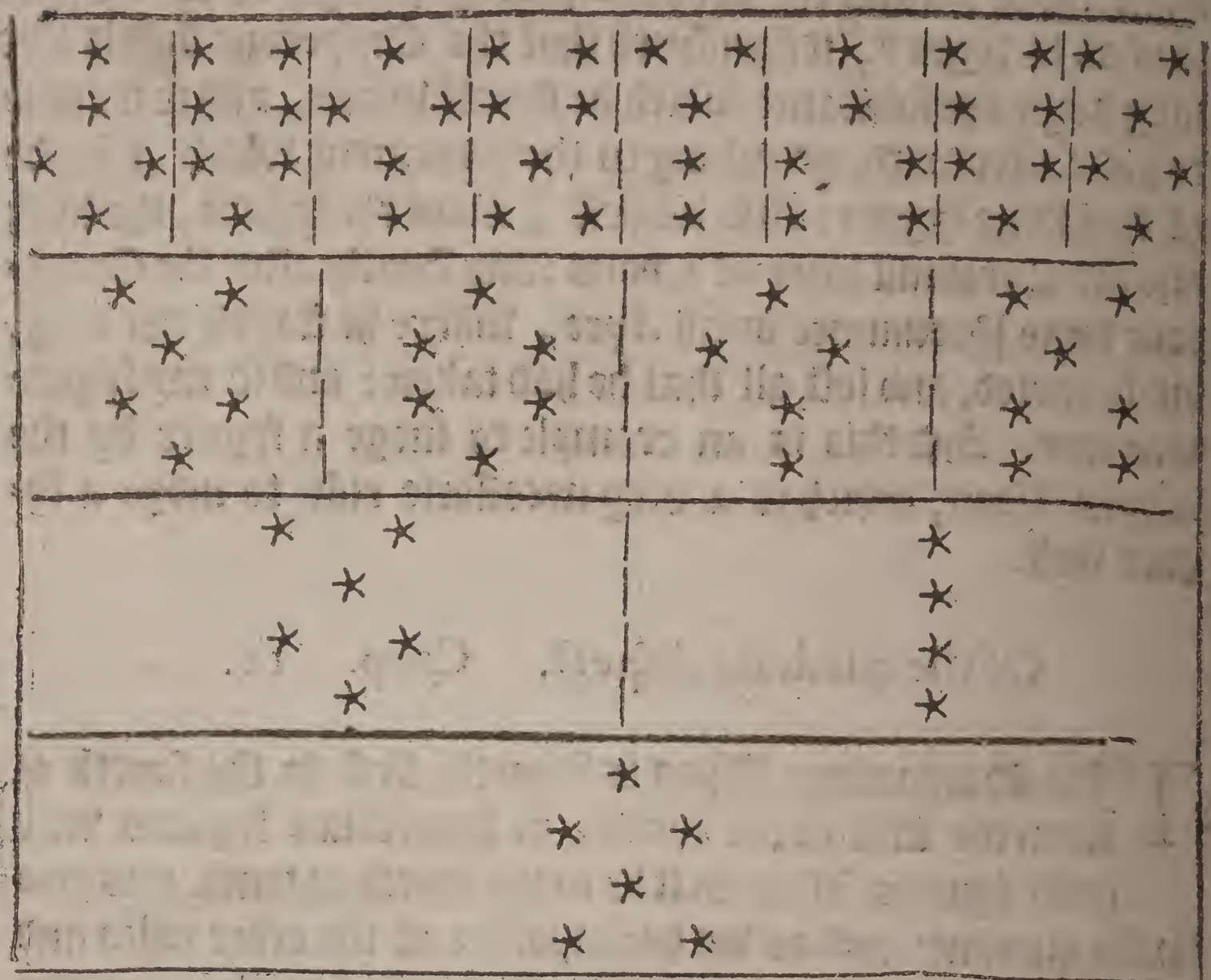
the

the witneſſes and Iudge be all of the ſame Planet. I iudged thereby that they ſhould make no peace, and becauſe the ſecond is gone into the eight, which is the houſe of the ſubſtance of the Emperour, I ſaide that the king ſhould loſe much of his ſubſtance. But becauſe the Trine Aſpect of the eight to the twelfth is of an ill fygure, it ſignifyeth that the Emperour ſhould not long keepe the ſubſtance which he ſhould winne, and ſo it came to paſſe afterward, according to the iudgement which I made of this ſame fygure. And whileſt I made the fygure, the king and the Cardinall were at Lyons: and ſhortly after the Emperour toke Pzouaunce vntill Ayre, where he ſtayed not long, but departed, and loſt all that he had taken: and ſo my fygure was true. And this is an example to iudge a fygure by the Tryne Aſpect, which is a very neceſſarie rule to iudge a fygure well.

Of the quadrats Aſpect. Chap. 16.

The Quadzature Aſpect is from the firſt to the fourth or from the firſt to the tenth, or from foure fygures vnto foure figures. If the firſt be in the fourth or tenth, it is good for the querant: and as we haue ſpoken of the other rules and aſpectes, ſo will we ſpeake of this, that is to ſay, that if in the place of this aſpect there be a good fygure, or that it be of the ſame qualitie, and of one Planet, it is a good ſigne that the querant ſhall haue a good iſſue and end of his demand. If in the firſt and twelfth there be *Aquiſitio* the quadzature is good: if *Lætitia* be in any of thoſe quadzatures, then it ſhall be meane, becauſe *Lætitia* is retrograde although ſhe be of the ſame Element and Planet that *Aquiſitio* is. And if yée finde in the ſaide aſpect a good fygure ſo that it be not of the ſame Element and Planet, as the firſt is, or the fygure where that quadzature doth beginne: this aſpect ſhall be meane, becauſe the fygure is good. If ye finde a figure of one Planet, which is friend to the other, and that ſhe behold him, ye ſhall iudge as well as if *Aquiſitio* were in the firſt houſe, and *Puella* in the fourth or tenth, as ye ſhall plainly ſée by the example following.

An example and figure of the quadrate Aſpect to knowe if the Emperour ſhould depart quickly from Nece to come to Prouance.



WHyleſt the time that the Emperour Charles the fift was at Nece making his prouiſion to make warre in Prouance againſt the French King, Francis the firſt of that name: I was requeſted by the Counte of Tuerra (which was deſirous to knowe which day the Emperour ſhould depart from Nece) to make him a fygure. To whom (for that I would not faple) I made this fygure here before. And for that *Aquiſitio* was in the firſt houſe, which is a fygure fixed, and of the ſame Planet that the quadrature which is the tenth is, which is alſo a ſigne fixed: for that cauſe I iudged that the Emperour ſhall not part thence in fixe dayes, and ſo it chaunced, for hée ſtayed eight dayes at S. Laurences: and becauſe the ſeuenth is a fygure of ♄ retrograde, and his companion which is the eight, is a fygure of ♂ retrograde: I iudged that his long ſtay

in

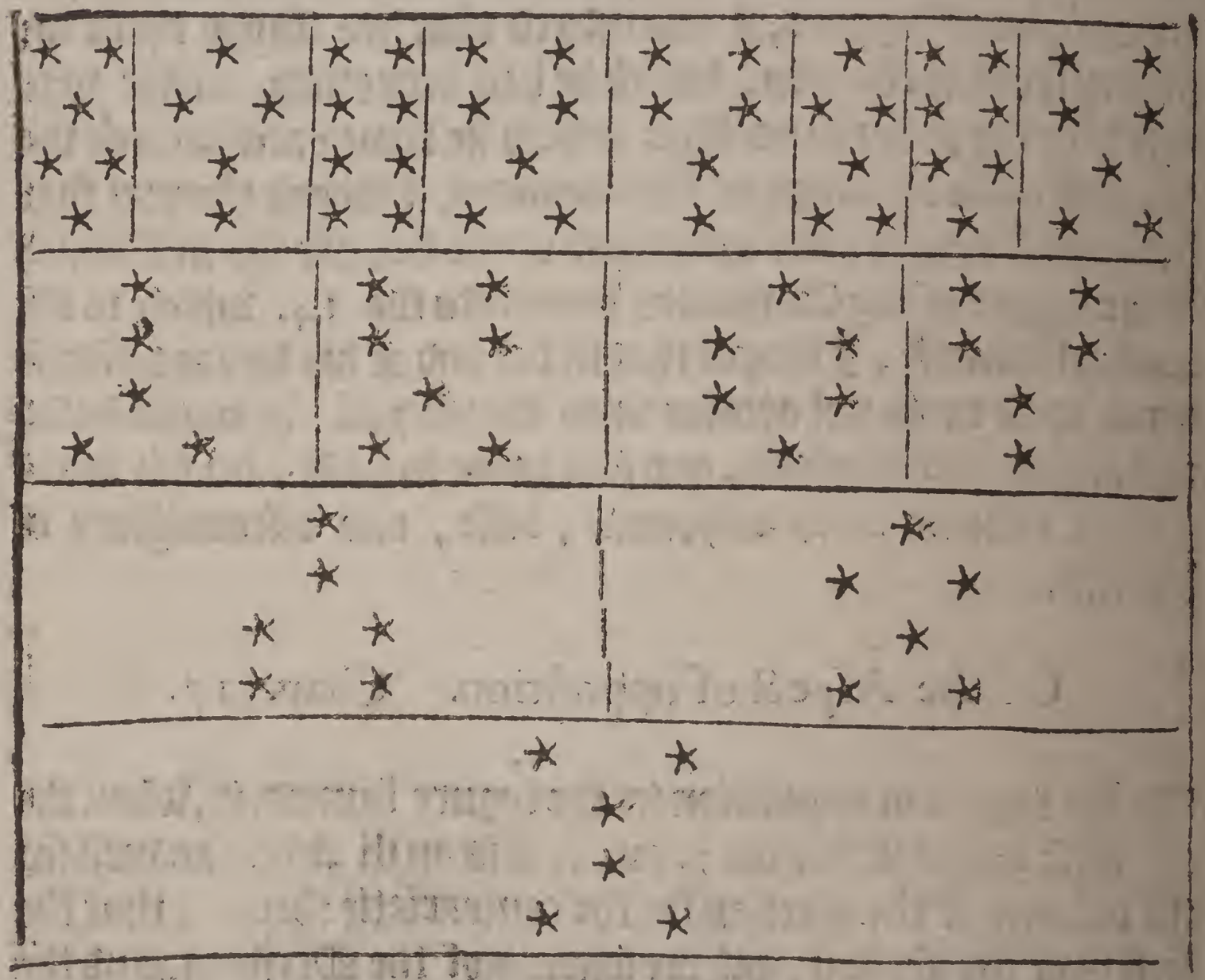
in that place should be much to his hinderance, and that should be the cause of his losse and destruction: and because the first is a sygure of ♄ which is a Planet slow sired, miserable and auericious: I say that the abode which hée there made, was for none other cause, but least he and his Campe should want victuals, because the syst signifyeth the countrey or land whereunto a person would goe: which thing was true, for his staying there was for none other cause, but to stay for Andreas Dore, which brought him bysket for his souldiers. And because the ninth which is a Trine aspect, and the eleuenth which is a Sextill, be ill sygures, I also iudged that hee stayed there for money from his friends, which he had borrowed, and it was much for the present necessitie which he sawe: and because the witnesses and the iudge be fired sygures, I iudged thereby that he should stay there fiue or sire daies: and because the first which is the sygure of the Emperour went into the 14. which is the house of sadnesse, I iudged that in the end of his voyage (for so much as he could not attaine vnto his purpose) he would be sad and angry with himselfe, and so it came to passe, for hée made a short returne with dishonour, losse, and discomfyture of his men.

Of the Aspect of opposition. Chap. 17.

THe regard of opposition in the sygure formed, is, when the syst doth beholde the 7. and this is an ill Aspect as well for the distance of the place as for the contrarietie: because that the syst is of the Orient, and the seuenth of the Occident. And the like it is from the 4. to the tenth, because the fourth signifyeth midnight, and the tenth high none. If yée finde a good sygure in the first house, and an other in the seuenth ¢ that they be both of one Element, qualitie, nature and Planet, then shall yée iudge a good issue of ỹ demaund to the querant, for that amongst them there is no contrarietie or opposition: but contrariwise singuler allyance and friendshippe, as by example, if yée fynde *Fortuna maior* in the syst house, and finde him againe in the seuenth, or *Puella* in the fourth and the tenth, or contrariwise,

if in the fyrſt yée finde a good fygure, and an euill in the ſeuenth, you ſhall ſay that betweéne them is great diſcord, contrarietie, and enmitie, and thereby you ſhall iudge that it ſignifyeth ill to the querant, as if in the fyrſt houſe yée finde *Fortuna maior*, and *Cauda draconis* in the ſeuenth, or *Puella* in the fourth, and *Triſtitia* in the tenth.

An example and figure of oppoſition to knowe if the Count of Nouelaire were dead or not.



I Being on a time at Fountenbleaue was deſired by a friend of mine to make a fygure to knowe if the Count of Nouelaire were dead or not, which fygure I made as ye ſée here before: and becauſe the firſt is a fygure of ♀, and the ſeuenth a fygure of ♀, and both agrée in one Element, which is of the Water, I iudged that when the man which brought the newes came from the Campe, that the ſaide Countie was not dead, and becauſe that the fourth and tenth be contraries and of great enmitie the one to the other, I iudged that he ſhould die of this

diſeaſe,

disease: but because the sygures of the Trine aspect which be the sift and ninth, and those likewise of the Sextill be good, I iudged that without any doubt he should liue a space after that hée was hurt. But because I sawe other sygures which declared vnto me of his death, and that they did agrée with the tenth which is *Carcer*, which alwaies in this place signifyeth death, as *Aquisitio* in the eight, & *Coniunctio* for the Iudge, I iudged that he should die. Which thing I found true, for he dyed béeing hurt on the belly, as you my Lord of Thays doe knowe, and are witnesse of the iudgement which I gaue: which was found as true as that iudgement which I made of the sygure which ye commaunded me to make at Lyons of Marke Antony Cuzanne, finding by my sygure that he was hurt on the necke and on the head, whereof hée dyed: all which happened afterwardes as I found it by my sygure.

The generall rule of regardes and aspectes is such, that the aspect of coniunction is first by two sygures or thrée agréeing in Element and Planet, or of one Planet onely, and of one Element onely, so that the sygure be good. For if it be good, it is a good signe, and a good coniunction: as if *Puella* which is a good sygure, be in the first house, second, and third, or in the seconde, third, fourth and sift, and so of others, as I haue tolde you before in the Chapter of Companie, and of the Coniunction by thrée sygures which some call a Triplicitie.

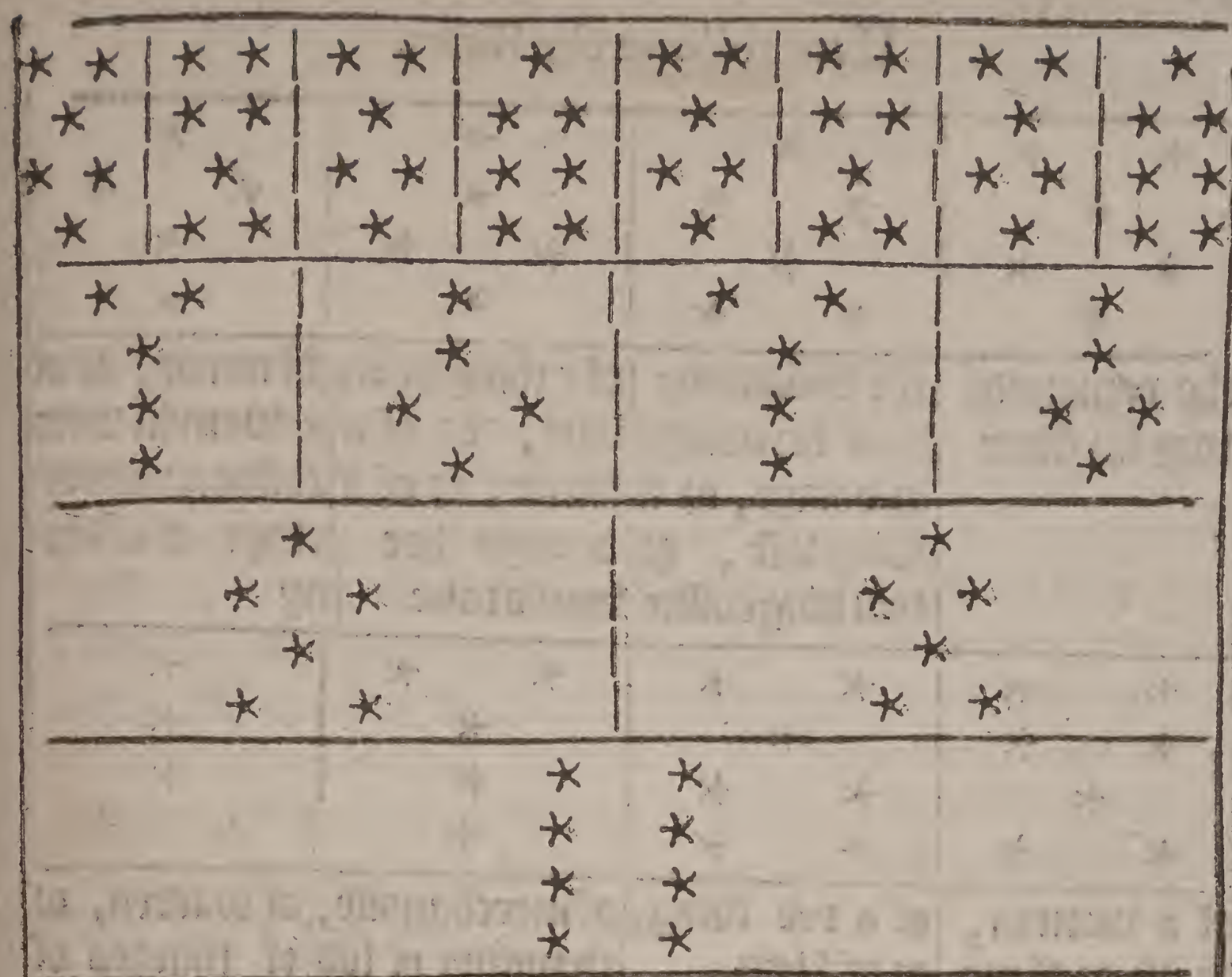
The aspect Sextill is from the syrst to the third, or from the first to the eleuenth, or from thrée to thrée as is before declared vnto you more ampler.

The quadrate Aspect is from foure to foure, the Trine from siue to siue, the Opposition from seuen to seuen. Wherefore when yée synde a good sygure in any of these Aspectes, you shall iudge well and goodnesse: and if yée synde an ill Planet there yée shall iudge ill.

To know for what intent a figure found was made, which is called the point of instruction. Chap. 18.

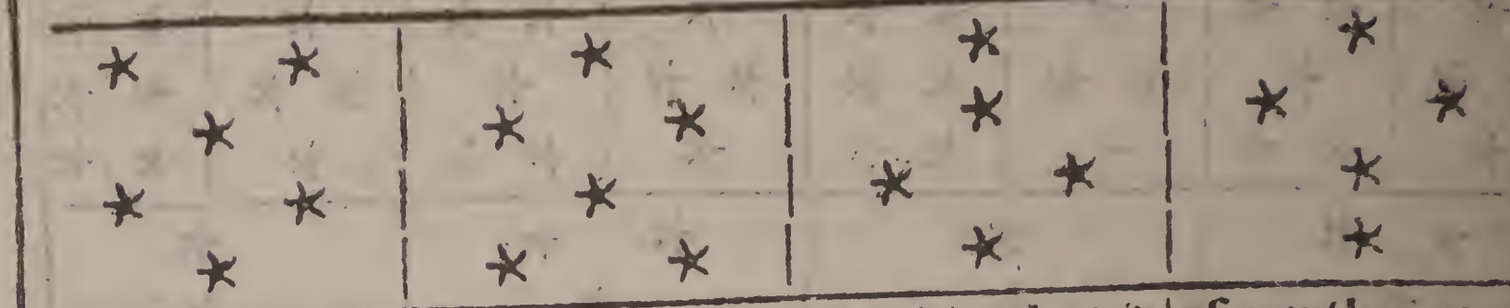
THis is a thing of no small difficultie and consequence howe to tell for what purpose a Fygure hath béene made, for it may happen sometimes that a person may finde a fygure, and knoweth not for what intent and ende it hath béene made, neyther findeth any inscription in the same, whereby he may know the cause. But this rule that I will hereafter shewe you shall serue to that purpose, if that ye doe well vnderstand and practise the same. I will not here recite the opinion of all the Doctours in this Arte, for that woulde be an infinite worke, but I will shewe it vnto you as briefly as I can. The first rule howe to know the intent, is, to sée when the first house goeth into any of the other, and to iudge according vnto the signification of the house where she goeth. An other rule is to take all the vneuen points of all the twelue figures, and giue one to the first, one to the second, one to the third, and so consequently vnto all the others, vntill that all the points be bestowed, and then if the last point remaine on the first house, it signifyeth thereby that the person hath desired to haue that figure to be made vpon some of the demaundes which be of the first house: if it rest vpon the second, it signifyeth that the question or demaunde is of moueable goodes, or other things contained in the second house: and so shal you Iudge of the other houses where the point doth stay. And if it doe happen that the point of the intent doe stay in the house of the thing demaunded, or in the fift, yée must iudge according to the signification that the Iudge doth shew vnto you: and when ye will iudge by the same Iudge, you must also take the vneuen points of the witnesses and the iudge, and bestowe them amongest them: but that rule which is onely by the 12. houses, is the better, more sure and certaine, as ye shall sée by the example following.

Upon



Upon a day a Gentleman desired me to giue iudgement on a fygure which he had found, and because that neither he nor I knew the cause why it was made, I toke all the vneuen points of the twelue houses, and gaue them (as before I haue saide) to eache fygure one, vnto the twelfth: and the vneuen points, being in number foure and twentie, and thereby hauing twice run ouer all the fygures, I found the last point to fall vpon the 12. fygure, so that I iudged that the fygure had bëene made vppon the imprisonment of some person. But if the point of the intent fall vpon the Iudge, you shall iudge the fygure as the Iudge is, be it good or badde. Yet there is another rule how to iudge the point of the intent which I will now tell you: take the first and seauenth fygures, and out of them take an other, and iudge them according as they be, from whence the fygure was taken, as by example: if the fyrst be *Populus*, and the seuenth be *Aquisitio*, and of these two commeth an other *Aquisitio*, you shall iudge according to the signifycation of that *Aquisitio*: and so shall you doe of the other Fygures which come of the fyrst and seauenth.

Here followe the Rules.

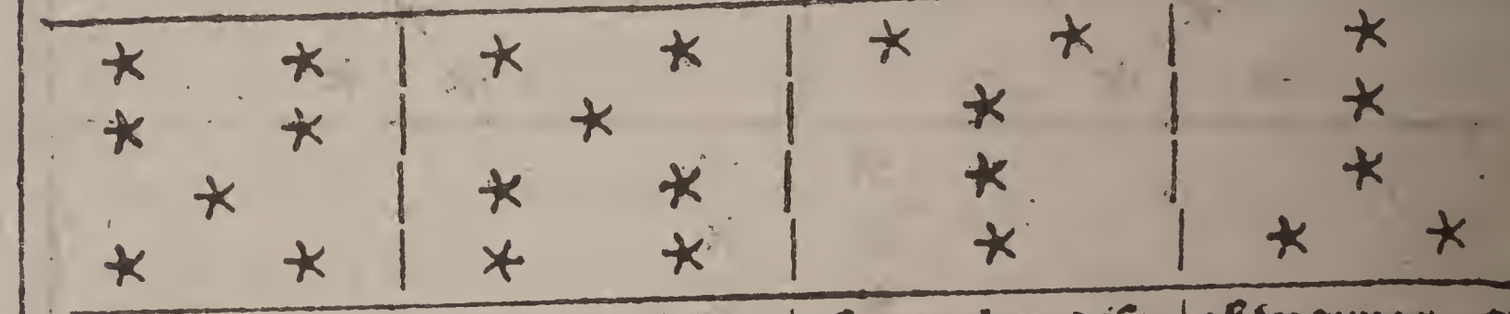


the demaunde was for siluer

the demaunde was for mony, or voiage, or a thing lost, or touching cosins

of a thing he did loue, or of a friend, or of a voyage hee would take

of mirth, or of a woman with childe, or of maryage, or of iorny

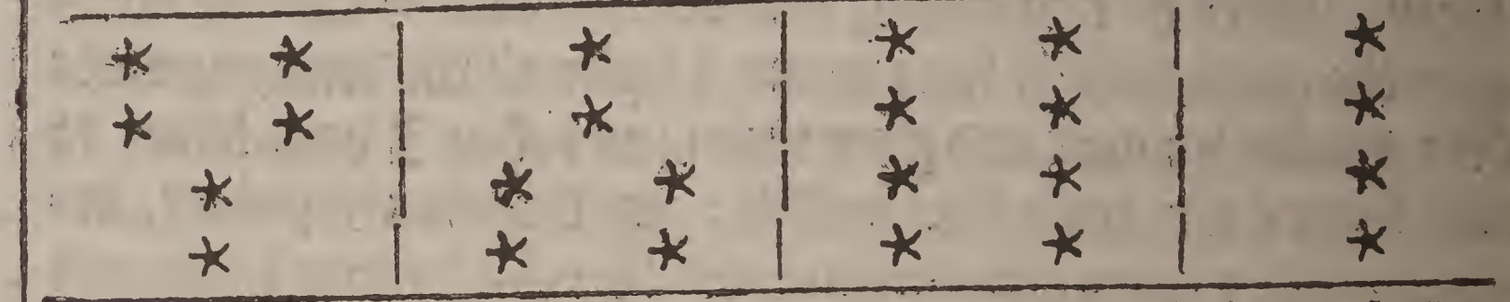


of a woman, death, or of money

of a red thing, or of blood

of merchandise, changing of lodging, or of an vnion

of warres, or of thinges of malice

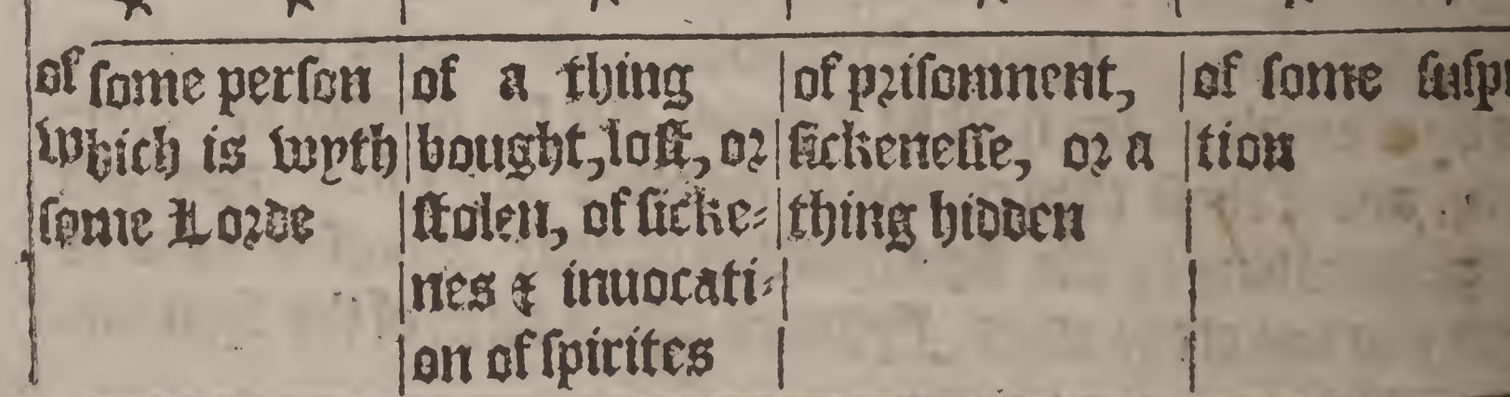


of feare, death, or of gaine

of changing from one place to another

of marriage or of an assemble

of the losse of money, and of the way



of some person which is wyth some Lorde

of a thing bought, lost, or stolen, of sicknes & inuocation of spirites

of prisonment, sickenesse, or a thing hidden

of some suspition

You must understand that these Rules be not here placed as necessarie vnto Geomancie, but onely put for pleasure, and to shewe that Geomancie is a wittie Arte.

To knowe what an other thinketh.

Chap. 19.

FOllowing the Rules here before placed, to knowe to what end a Figure hath beene made, I haue thought it good by the way of pleasure and recreation to place other Rules to knowe the thought of any person, not to the intent that any man giue any credit or trust to it more then to the rest of the Arte, which was for none other purpose inuented (as I haue many times protested and said) but for the passtime and pleasure of the wittie heads and inuentiue. If therfore yée would know the thought of any person, you must make a fygure, and then iudge according to the fygures which come thereof: and beholde the Rules like vnto them which goe before.

it is of women, money, or of beasts	of some thing lost, strife, or debate, or of the way	of sickenes, imprisonment, or of things lost	of a great robbery, of company, of prisonment, or of way
of feare, fortune, or gaine by a woman	of chaunging of lodging	of the way, or of things sad and melancholy	of some thing that hée is in doubt of, of voiage, or of losse of money

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of gaine to be had by traffike or mouing frō place to place, or of childbirth	of some iourny to be made, or of some losse	of blood shead or of a red thing or of some fright	of a woman, money, or of loue
* * * * * * *	* * * * * * *	* * * * *	* * * * *
of some good and merrie thing	of feare, or of the displeasure of friends	of women, or of money, or of cattaile	of some body that he loueth, or of the way, or of melancolines by reson of sickenes

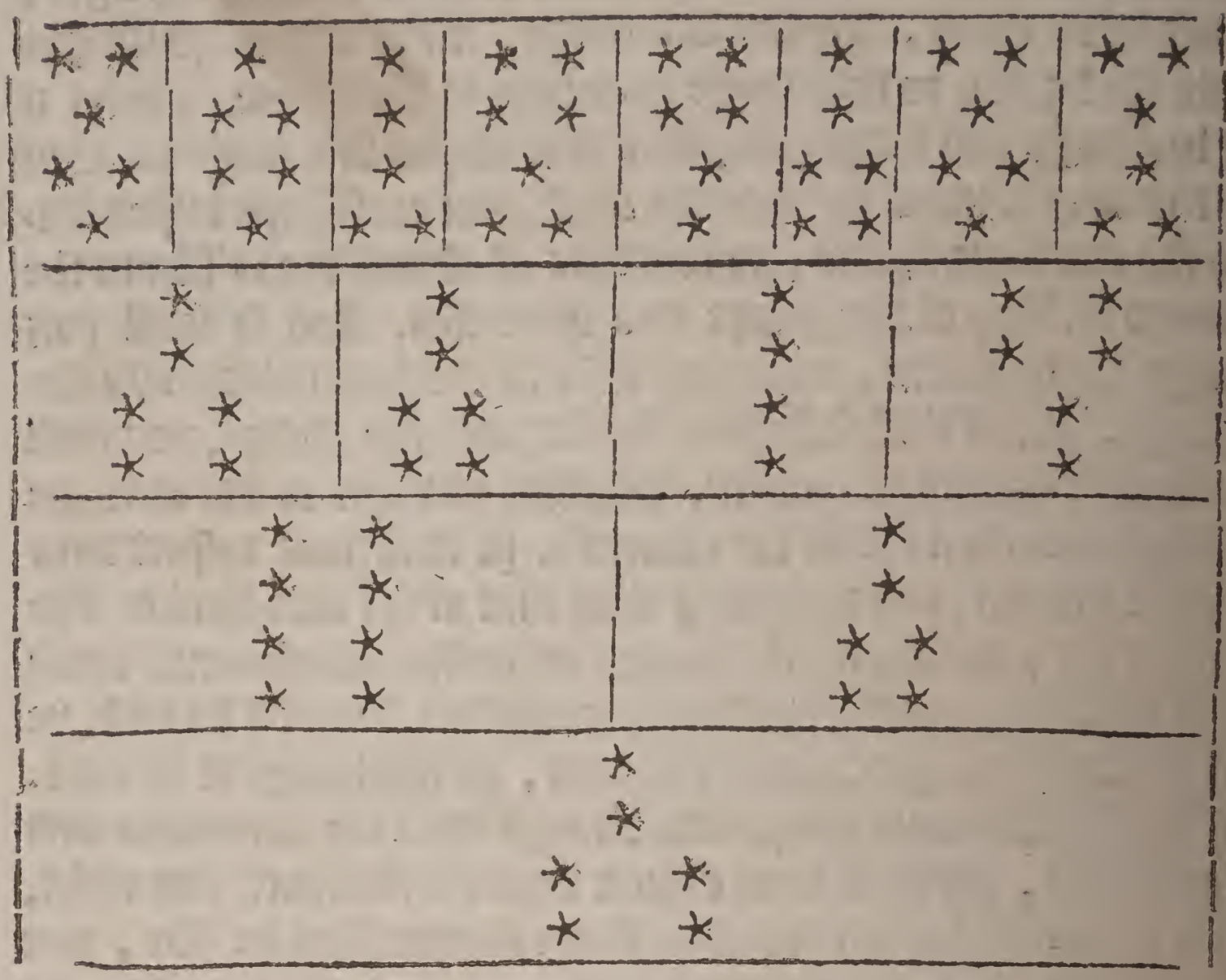
Of the way of point. Chap. 20.

The Geomanciens haue many Rules to iudge their figures aright, and amongest others, that which they doe call the way of point, as a thing much necessarie and profitable in this Arte. After therefore that the figure is made with the witnesses and the Iudge, you shall take the first point of that Iudge, be it euen or odde: and afterwardes the points of the right witnes, if it be like vnto the said Iudge, if not, then take the points of the left Iudge, if it be like vnto the Iudge. But if the two witnesses haue not points aboue like to the said Iudge, then is there no way of point in ỹ figure: but if it happen that one of the witnesses be like to the Iudge, and that in the vpper parte the points be euen or vneuen, as the said iudge is, yée shal take the 9. or 10. figure, whether of those two be like to the Iudge. And

if

if it be the 9. you shall also haue regard to the first & second : if the point on high be like vnto that of the Iudge, witnesses and ninth, you shall determine the question for the which the figure hath bene made. By the first house, if the way of point goe into the second, ye shall iudge according to the second, & then if it be good ye shal iudge good, and if it be ill you shal iudge ill. But if the way of point goe into the tenth, you must haue respect vnto the third and fourth, to whether of them that is like in the points on high of the Iudge and witnesses. And so shall you iudge all the figure, according vnto that which is like vnto the Iudge. And if the left witnes be like vnto the Iudge, you shall take the eleuenth or twelfth, whether of them is like vnto the Iudge: and then if it be the eleuenth, ye shall haue respect vnto the fift and sixt, and according vnto that of the two shall be like on high in points vnto the iudge, witnesses and eleuenth house you shall iudge all the question propounded. And if it be good, ye shall iudge it to good, and if it be euill, ye shall iudge it to euill. If the twelfth haue like points on high vnto the witnesses and the iudges, yé shall haue respect vnto the seauenth and eight, and according to that which of them twaine shall be like, you shall iudge (as before is saide) that is, to good if it be good, and vnto ill if it be ill. For ye must vnderstand that the way of point intendeth properly vnto one point, for when they be two it is not so perfite as when they be found in one: and behold this example.

A figure and an example of the way of point.



A Friend of mine desired me to make a figure for to knowe, whether that a seruant of his had robbed him or not: and by chance I made him this figure which ye here see. And because that therein the first house is not very good, and because that in the house wherein the demaunds of seruants be made, which is the first, I found an ill figure called *Cauda draconis*, the which doth signifie robbery, I iudged that the seruant was a thefe. And because the seuenth which is an ill figure signifies the same: and because the second which signifieth the substance of the matter doth goe into that which containeth the demaundes which be vpon substance: I iudged that it was a signe that the Maister had beene robbed by the seruant before his saide Maister did knowe thereof, and had stolen much more then was missed. And because that the regard Trine and Sextile be figures of ♀ and ☉, I say that the seruant should be taken in doing the facte, which thing the fourth doth also signifie the same. And because

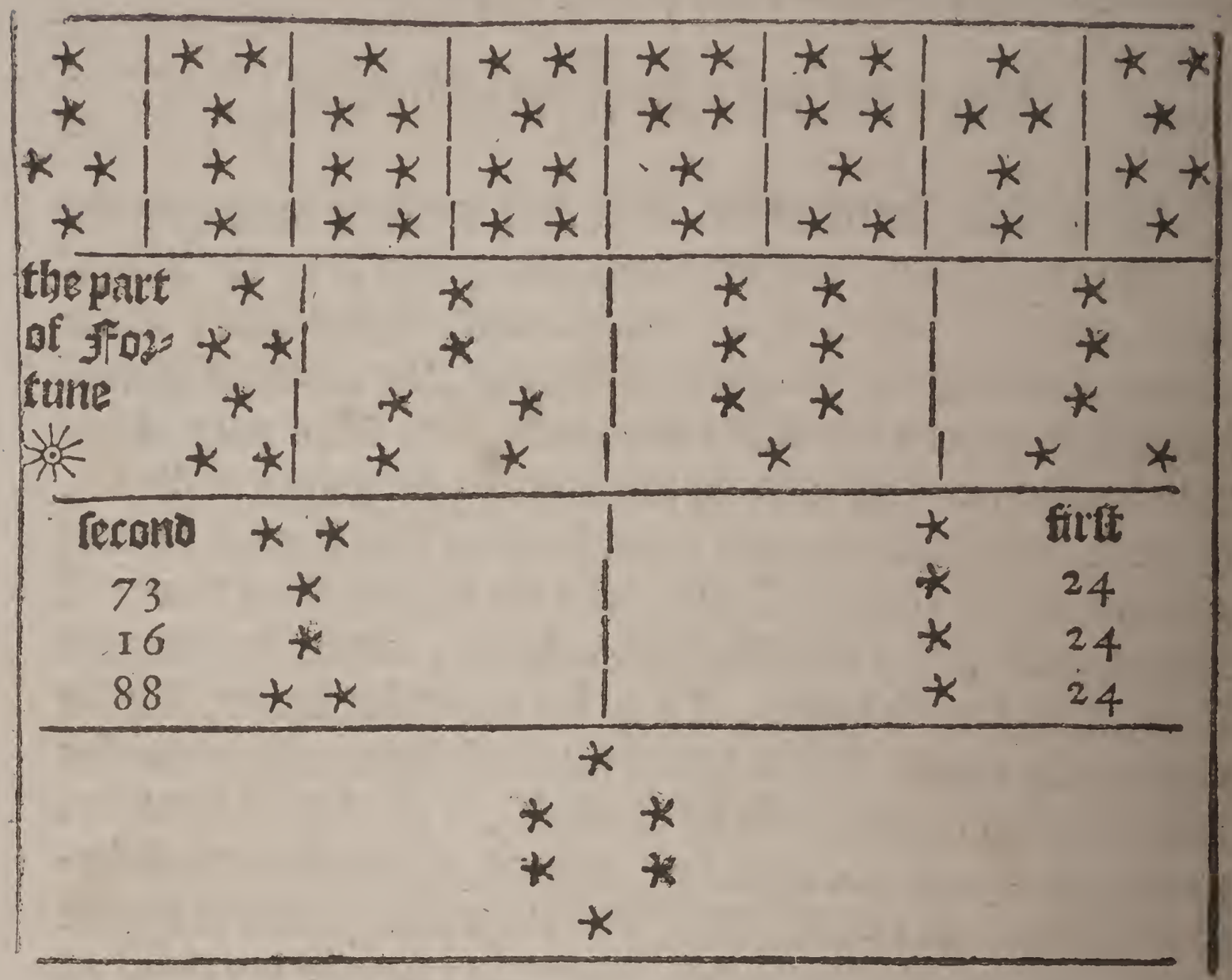
the

the way of point goeth into one of the figures of ☉, by that it is manifest that the saide seruant shall be discouered by means of the goodes which he hath giuen vnto his kinsfolkes. This is the way to iudge a figure by the way of point.

Howe to knowe the parte of fortune.

THe question being made, after that we haue iudged by the houses, figures, angles, companies, aspectes, the way of point, and by all other sortes and manners before saide, nowe resteth it to iudge by the parte of fortune, the which fashion of iudgement is very necessarie and profitable. The part of fortune is taken on this wise, by accompting the points of the 12. figures, which afterwards ye must diuide into twelue partes, and that which remaineth giue vnto the figures. As if there rest two ye must giue it vnto the second figure, if there do remaine foure to the fourth figure, if it be fiue to the fift figure, if it bee eight to the eight, if it be ten to the tenth fygur, if it be twelue to the twelfth fygure. As by example, if the fygure be of 72. points, or 84. or 96. or of 108. points, then the parte of fortune shall goe into the twelfth. But if the saide points of fygure made, being diuided by twelue, there doe remaine but two, as if there remaine seauentie and foure where there remaineth but two, then (as before we haue saide) ye must giue that vnto the second house, and there shall be the parte of fortune. The which if the fygure and house be good (for both the one and the other must be looked vppon) you shall iudge good, and if it bee euill ye shall also iudge euill: and so likewise shall ye doe of all the other fygures. But if the fygure be good, and the house ill, or contrary, the house good and the fygure ill, you shall iudge the saide parte of fortune to be meane. And, to the end ye may the more easier knowe the place where the fygure falleth, which is called the parte of fortune, ye shall marke it with this marke ☼, and thereafter ye shall iudge all the question for the which the saide Figure was made, as ye shall see by the example that followeth.

An example and figure made in the fauour of my Lorde of Tays to knowe the parte of fortune.



Upon a day my Lorde of Tays minding to buy a horse, commaunded me to make a fygure, to knowe if that the horse that he should buy were good or bad: and I minding to pleasure him, as vnto my lorde and maister, made for him this present figure, and because that therein the first figure and his companion be good figures, and likewise the fourth and seauenth, and the Angles for the better parte were good, I iudged indifferent well, but bicause the aspects were ill, and the opposition meane, and that the way of point went into an ill fygure: and also because the parte of fortune happened on an ill fygure and house, I iudged it to be ill. And because the twelfth house is the house wherein be contained the questions and demaundes which may be put touching horses and other great beasts: and as touching the members of the body, those which may be put concerning the feete and legges, and forbecause that in that place I founde

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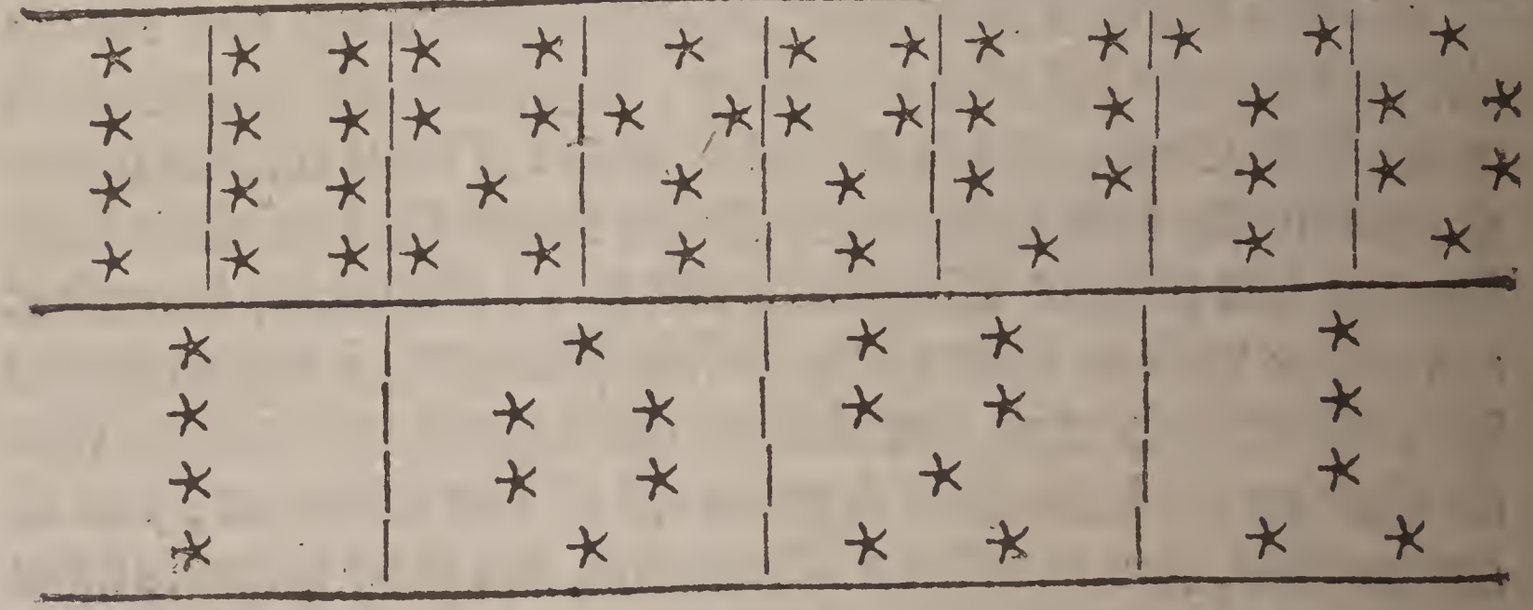
an ill fygure called *Amissio*, I iudged that the horse had an euill fote, and was worth nothing: and so it was founde true in the Towne of Lyon. Many doe vse an other manner to finde part of fortune, in taking all the points as well of the twelue houses as of the two witnesses, and the Iudge, which they do part by twelue (as is aforesaide) but because I haue founde no trueth therein I will speake no more thereof.

Of the Triplicitie of figures, and of their face.

Chap. 22.

BEcause that a figure can not well be iudged if that besides all these thinges afforesaide, a partie vnderstand not the exaltation and the fall of the fygures, as I haue alreadie declared in my first Booke, in ech Chapter where I haue treated thereof, and minde here in my third Booke to doe the like of the saide figures, and of their Triplicitie and face: the which because it can not as well be done as that of the Planets, I will make no long discourse thereof, but this yée must onely vnderstand, that as often as yée finde three fygures all of one Element, and of one qualitie, that is called a Triplicitie, and three Planets haue dominion ouer them, one by the day and an other by the night, as ye may here sée by example, where *Aquisitio* and *Latitia*, and that which commeth of them, which is *Puer*, do make one Triplicitie. Ouer the first whereof, ♃ gouerneth by day, and ♂ by night: and vpon the other after ♂ is Lord by day, and ♃ by night, and ouer the third ♃ by day, and ♂ by night.

The triplicitie of the element, of the Aire Oriental masculine.	Triplicitie of Fire, masculine meridionall.

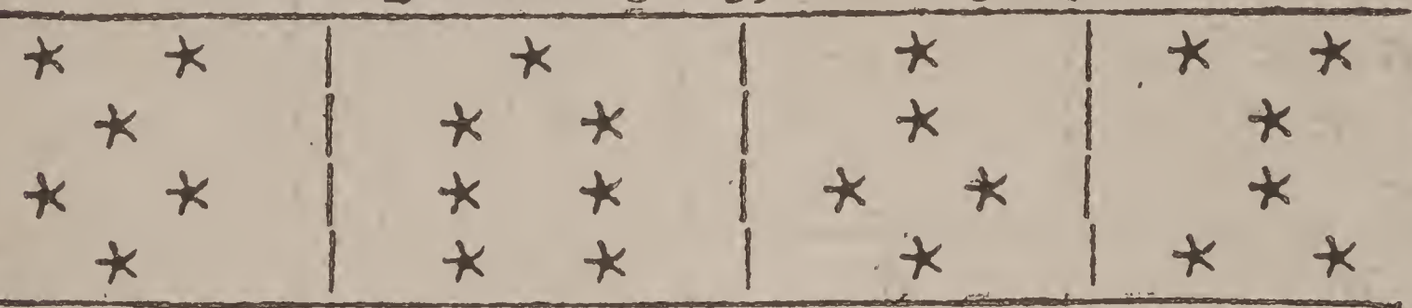
Triplicitie of Water, Feminine Septentrionall.	Triplicitie of Earth, Feminine Occidentall.
	

There is an other manner of Triplicitie, which is more certaine then this which I haue spoken of, and that is, yée must deuide all the figures into foure partes as yée sée here aboue, and of eth part take thrée fygures, all of one Element, and all of one qualitie, which three, make the Triplicitie that we speake of. Unto the which Triplicitie one Planet gouerneth by day, and an other by night: as if *Fortuna maior* be found in the first house, *Canda draconis* in the second, and *Albus* in the third: that is a triplicitie: vpon which ♀ gouerneth by day, and ♂ by night: and so of the other Planets. And note that to iudge a fygure well, aboue all thinges you must haue a regarde vnto the triplicitie, for because it is verie necessarie for a iudgement. And that because if that the three parties of the fygures be of the ayre, you shall iudge according to the signifycation of the fygures of the

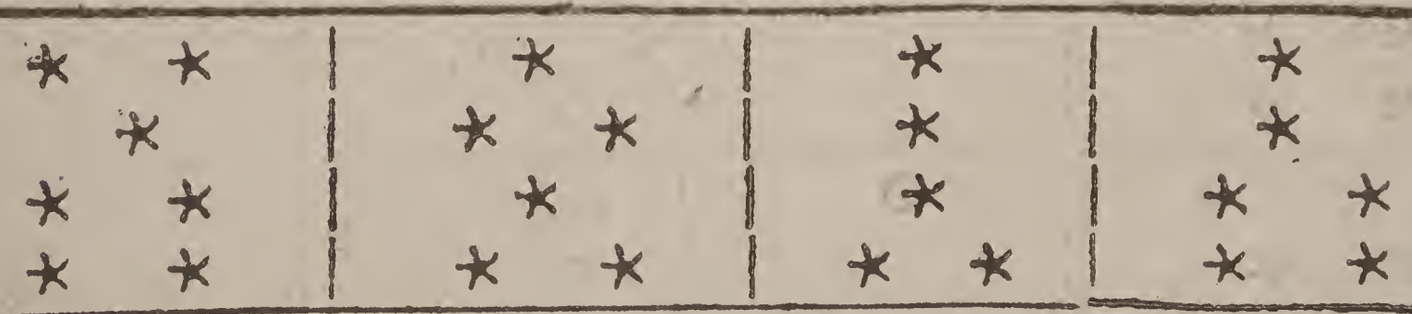
Aire,

Aire, which be in triplicitie. So that if three partes of the figure be of one Element, and of one qualitie, you shall iudge the fygure according to the condition of the triplicitie. And if the fygure be halfe of one triplicitie, and halfe of an other, you shall iudge according to that part which is the stronger, and according to the nature and condition of the Elements and Planets, which shall be the Gouernours of that Triplicitie: and here is an example.

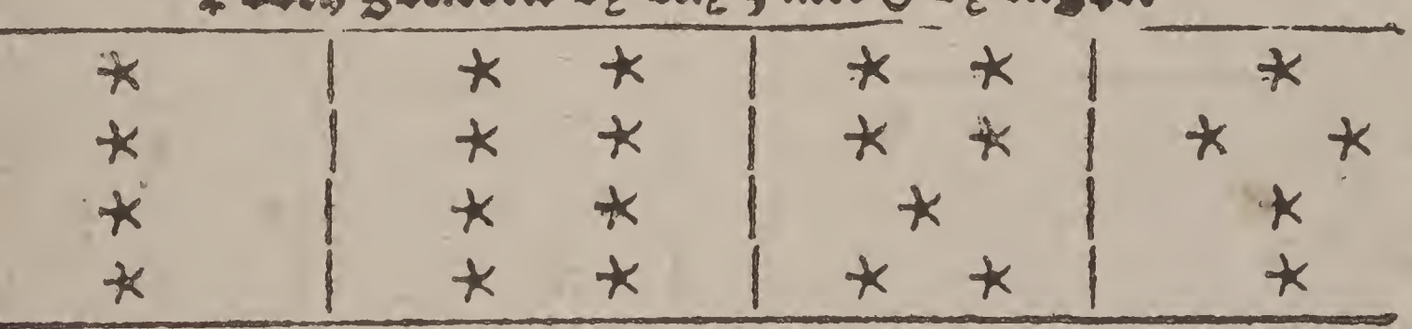
Figures of the Triplicitie of the Aire, ouer whom ☉ doth gouerne by day, and ♄ by night.



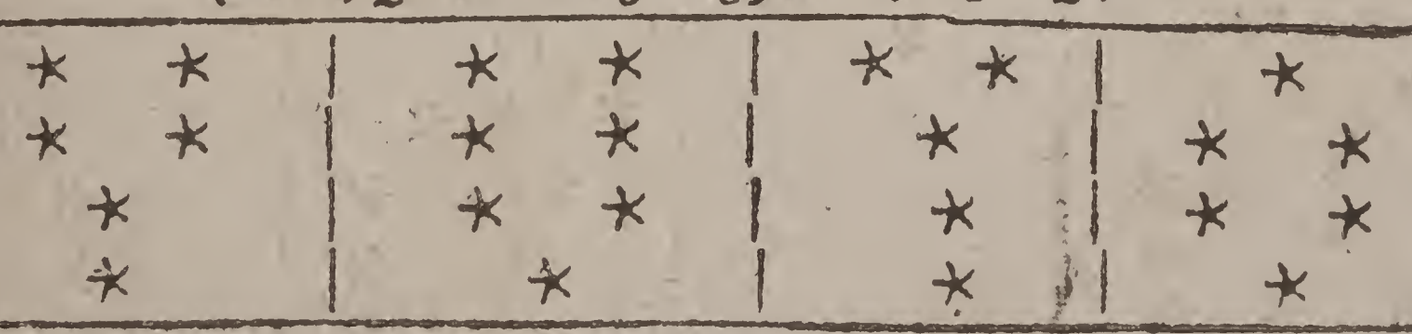
Figures of the triplicitie of the Fire, ouer whom ♃ doth gouerne by day, and ☽ by night.



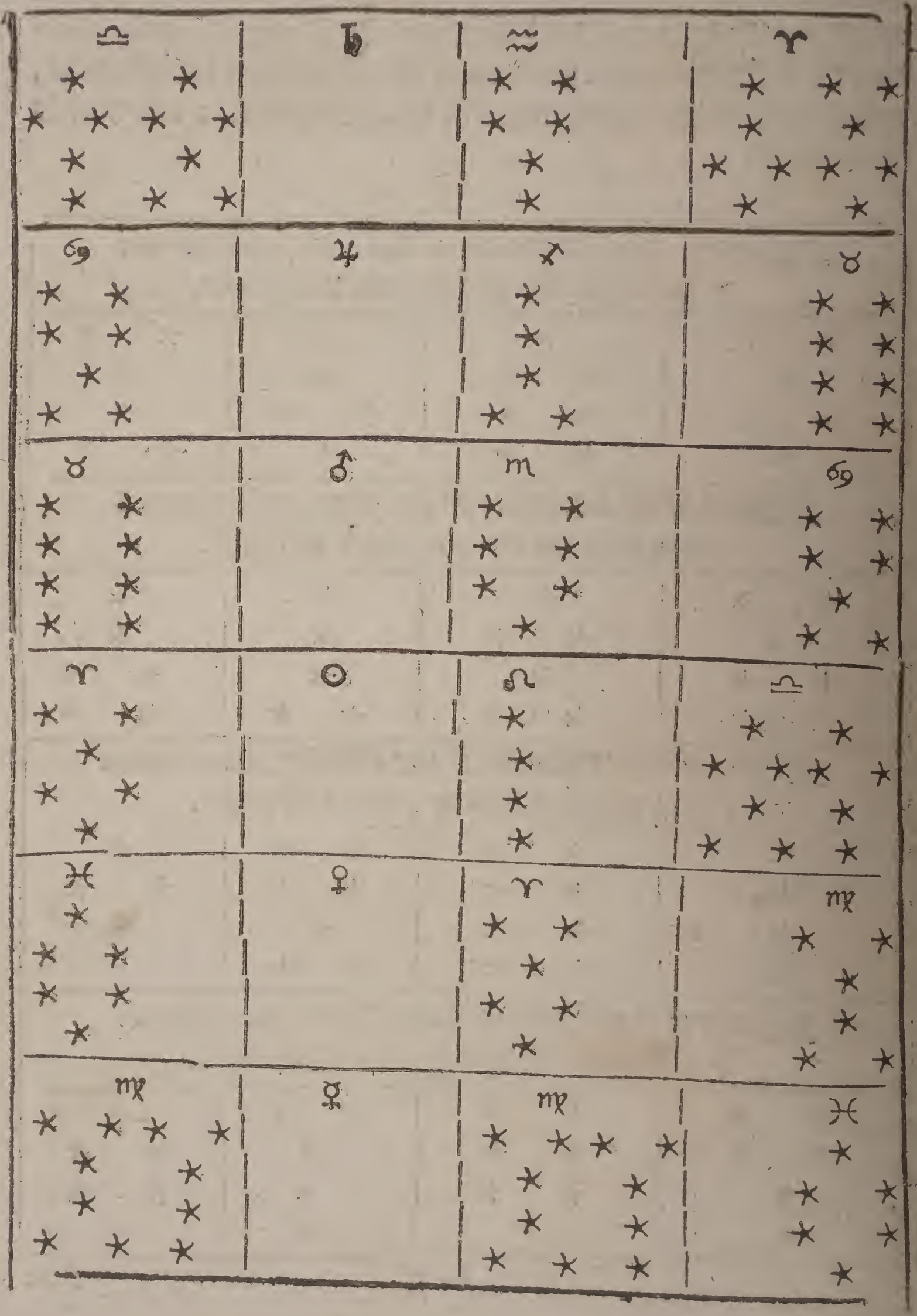
Figures of the triplicitie of the Water, ouer whom ♀ doth gouerne by day, and ♂ by night.



Figures of the triplicitie of the Earth, ouer whom ♄ doth gouerne by day, and ♂ by night.



The Exaltation ioy and fall of the Figures. Chap. 23.



To knowe the name of any person, that is to say, with what letter or syllable it doth beginne.

Chap. 24.

IF yée would knowe the name of any person, or of a théefe which hath stolen any thing, or of a towne in the which a person shall be fortunate, or in any merchandize, or of a man which doth write letters, or of any other whose name ye would knowe: make that yée haue the fygure of letters: of that which is in the first house, yée shall take the first syllable: likewise of that of the tenth: take also the second and thirde syllable of the letters of the fygure which ye shall find in the fourth house: and so shall ye finde the name which ye desire.

An other manner. Take the letters of the fyrst, and seuen figure, and as often as yée take the saide letters, so often times moue your fygure, and then if yée finde it not, take the letters of the tenth.

An other way, yée must vnderstande that the first fygure doth signifye the first letter of his name whome yée desire to knowe, the seuenth and tenth signifyeth the letter of the middle of the name, the fourth and fift signifyeth the letter of the ende.

An othet way more better. Take the foure angles, the first fygure of them signifyeth the first letter vowell, the tenth, the second vowell, the seuenth the fourth vowell, the fourth figure the last vowell.

An other way more briefe. The tenth figure signifyeth the first syllable, the seuenth the second, the fourth and fift signifyeth the last syllable, as yée may sée by the example that followeth.

The first Rule

A	B	C	D	E	F	G	H
✶	✶ ✶	✶ ✶	✶ ✶	✶	✶ ✶	✶ ✶	✶
✶ ✶	✶ ✶	✶	✶ ✶	✶	✶ ✶	✶	✶
✶ ✶	✶ ✶	✶ ✶	✶	✶ ✶	✶	✶	✶
✶ ✶	✶	✶ ✶	✶ ✶	✶ ✶	✶	✶	✶ ✶

I	K	L M	N O	P Q	R S	T V	X)
✶	✶	✶ ✶	✶	✶	✶	✶ ✶	✶ ✶
✶ ✶	✶	✶	✶ ✶	✶	✶ ✶	✶ ✶	✶
✶	✶ ✶	✶ ✶	✶	✶	✶ ✶	✶ ✶	✶
✶	✶	✶	✶ ✶	✶	✶	✶ ✶	✶ ✶

The second Rule.

r ✶ i	r✶ ✶	i✶ ✶	x✶ ✶	a ✶	o✶ ✶	r✶ ✶	i ✶
✶ ✶	✶ ✶	✶	✶ ✶	✶	✶ ✶	✶	✶
✶ ✶	✶ ✶	✶ ✶	✶	✶ ✶	✶	✶	✶
g✶ ✶	a ✶	c✶ ✶	v✶ ✶	b✶ ✶	b✶ ✶	a ✶	d✶ ✶

e ✶	a ✶	r✶ ✶	✶	✶	✶	✶ ✶	o✶ ✶
✶ ✶	✶	✶	b✶ ✶	m ✶	i✶ ✶	h✶ ✶	t ✶
✶	✶ ✶	✶ ✶	✶	✶	✶ ✶	✶ ✶	✶
c ✶	q ✶	v ✶	✶ ✶	✶	✶	✶ ✶	s ✶ ✶

The third rule.

a ✶ d	z✶✶x	i✶✶b	a✶✶c	a ✶ d	c✶✶q	✶ ✶	h ✶ x
✶ ✶	✶✶d	✶	✶✶	✶	✶✶t	g ✶d	t ✶ y
✶ ✶	b✶✶n	c✶✶	✶	b✶ ✶	e ✶ o	✶	✶
b✶ ✶r	c ✶ i	x✶✶z	d✶✶o	e✶ ✶f	f ✶ s	r ✶ t	e✶ ✶a

c ✶ k	a ✶ e	t✶✶i	h ✶ r	m ✶ o	i ✶ d	✶ ✶h	r✶ ✶x
d✶ ✶i	✶	a ✶ r	✶ ✶	✶	✶ ✶n	✶ ✶t	s ✶
✶	✶ ✶	g✶✶v	l ✶	✶	✶ ✶o	✶ ✶	t ✶
e ✶ v	c ✶ i	l ✶z	✶s	n ✶ z	p ✶ p	✶ ✶v	p✶ ✶i

The

The rule of the numbrr of Figures.

6 * *16	6 * 16	6 * * 20	50 * 6	2 * 14	7**21	4**14
8 * 31	* *	12**	*	* *	**	7**1
12**	*	*	3 * *	3 * *21	**	*
*400	8 * *	60 * 500	5 * *7	8 **100	12*54	10**6
7 * *23	1 *50	1 * 16	2 * *	1 * 14	4 *10	2**10
*	5 **60	5 *100	25 *	5 * 24	6 *24	3**50
14* *60	6 *	* *	14 *	12 *	8 *40	8**
91* *70	12 *90	6 *1500	4 *	21**50	0 *90	9**69

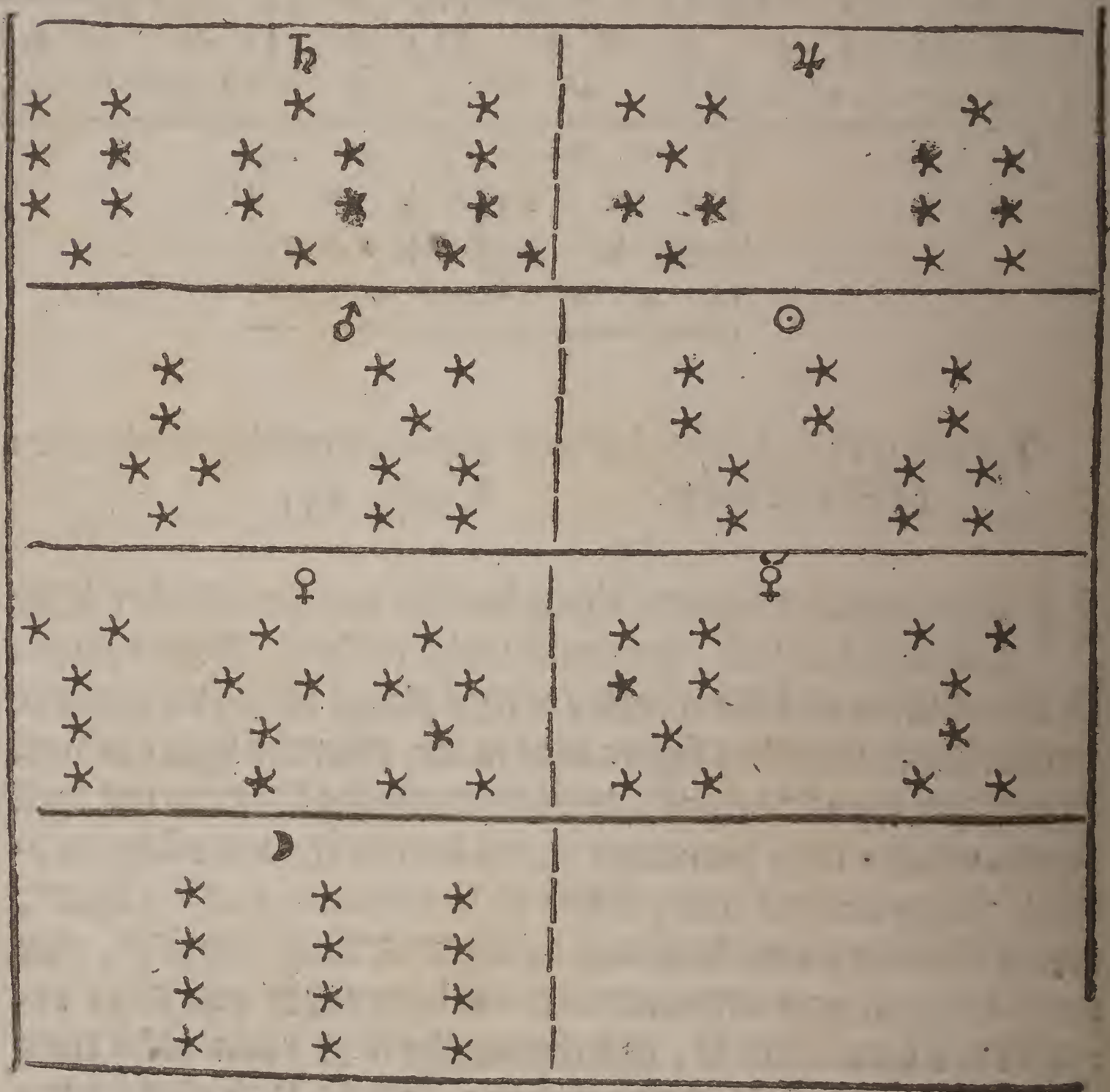
0 * *41	2 * 24
25 * 21	6 * *
29 *	* *64
9 * *72	10 *9000

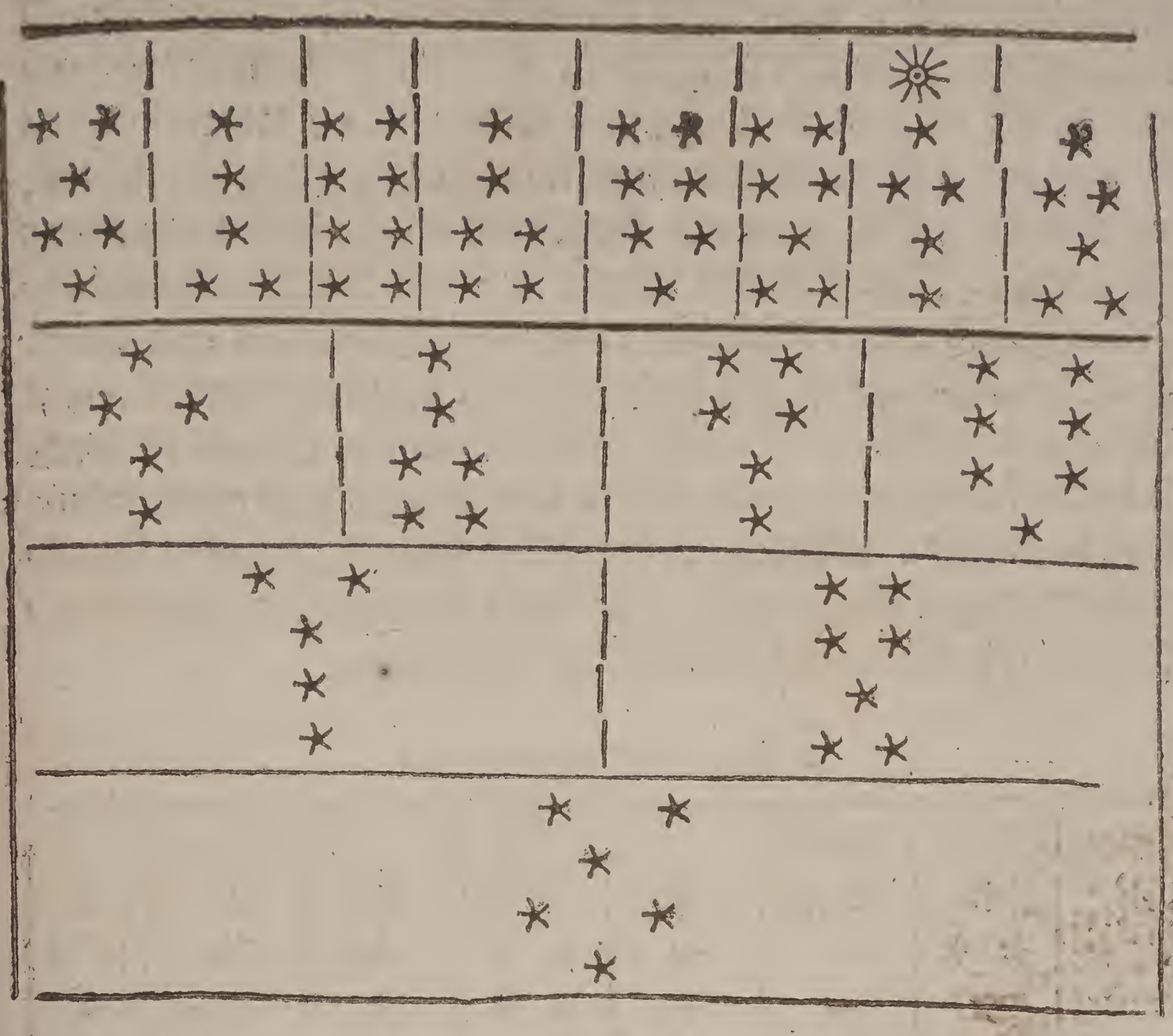
To knowe if a Figure be well made or not by the houres of the Planets. Chap. 25.

HAuing made a figure, if you woulde knowe whether it bee well made or not, you must looke to the 4. Angles, and if in any of them ye finde a figure of that planet which did gouerne in that houre that that figure was made, then the figure is well made, and may be iudged, but otherwise the figure is not well made, neither may you iudge it, but breake it, and make an other. And you must note, that if ye be desired to make a figure, and at that very time haue not conuenient time to doe it, you must keepe in your remembrance the houre that you were requested to haue made it, and then make it at conuenient time according to the Arte of this Science, and the Rules which we haue propounded in the first house. And being thus made if you finde a fygure in any of the Angles which is of the Planet that gouerned in the same houre that the question was demaunded, then the fygure is well made, and if ye fynde it not so, you must make another. And this is the way howe to iudge whether that a fygure be well made or not, but to knowe the houre you must take the first houre of the day, and giue it to the Planet of the same day; and thus from houre to houre, from Planet to Pla-

net, you shall finde your Planet and his houre: And note that the first houre as touching this Arte and Science, is from the very point of the day.

Of the planets, or seauen dayes of the weeke, with the figures vnto them attributed.

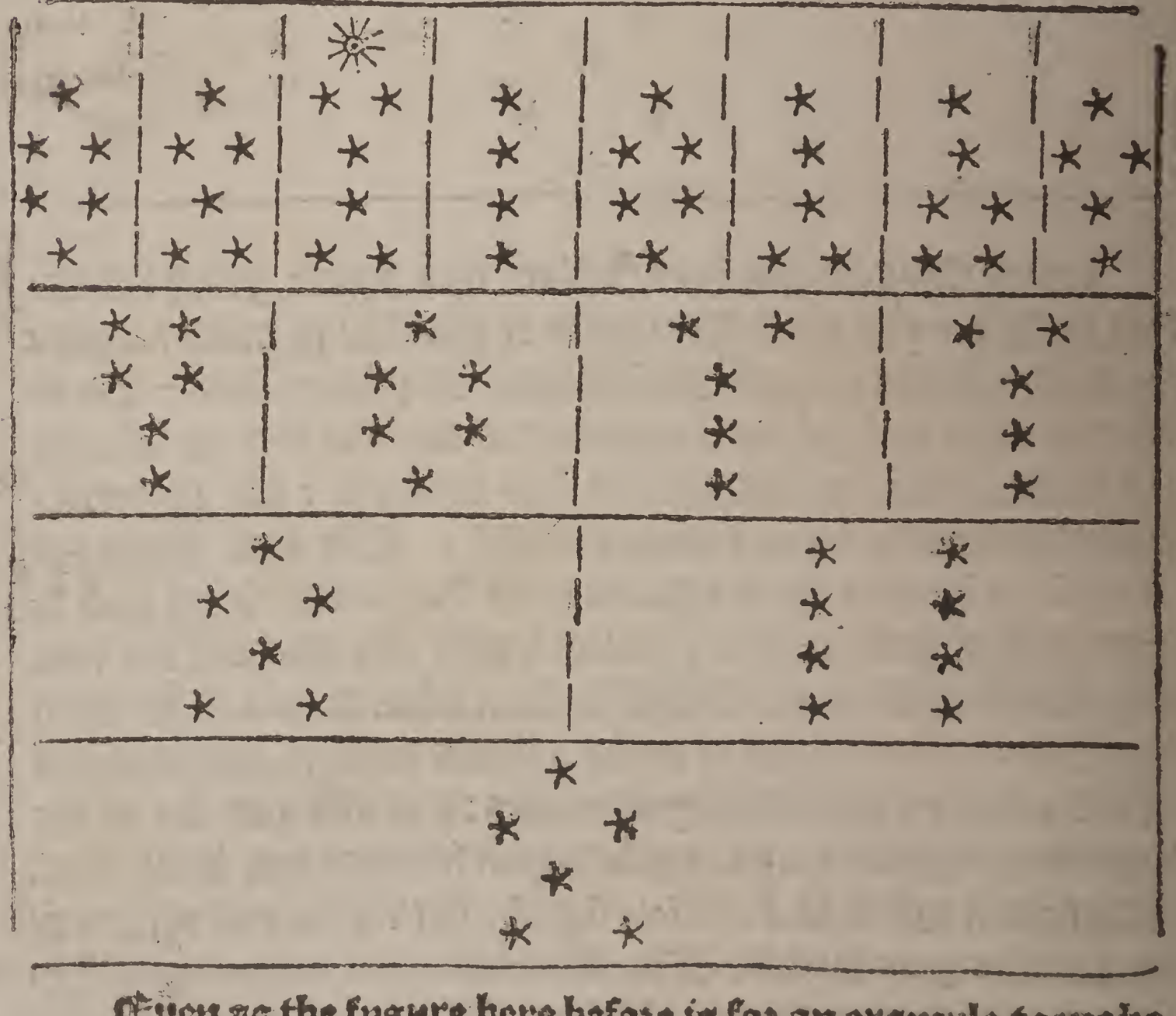




I haue thought good here to place this figure going last before, to shewe you the fashion howe to procéede to make a figure for any demaund or question that may be propounded : and to knowe what fortune shall happen that day for him for whome the question was demaunded by this example : also to vnderstand and knowe howe to iudge aright. The first Figure is *Amissio*, & because she is associat with *Puella* which is a good figure, it signifyeth neither good nor bad to the querant for this day, but that the querant shall be somewhat angrie. The third which is *Albus* is good to make a shorte voyage, and signifyes that the letters shall bring good newes : it is also good for all the demaundes which may be made vppon friendes and kinsfolkes. The fourth which is *Tristitia* signifyeth that the end of the day shall not be very ioyfull. The fifte which is *Fortuna minor* signifyeth loue without great pleasure. The sixte which is *Populus* signifyeth staying of the message. The seauenth which is *Cauda draconis* signifyeth to haue his purpose with women the

which loue him. The eight which is *Aquisitio* is good for all demaundes. The ninth which is *Tristitia* signifyeth to haue no recourse vnto them which be learned. The tenth which is *Fortuna maior* signifyeth to obtaine something by kings, lordes, and princes. The eleuenth signifyeth displeasure by meanes of a friend. The twelfth which is *Puella* signifyeth that the person shall haue no displeasure this day against his ennemies. And because the tenth is a good fygure it signifyeth myrth about none or the middle of the day: and because the fift and eleuenth be both of one sorte, he shall dine with one of his friends which shall be angrie. The fourth because it is an ill fygure it signifieth some anger about night. This is the manner howe to examine a fygure made for the fortune of the day.

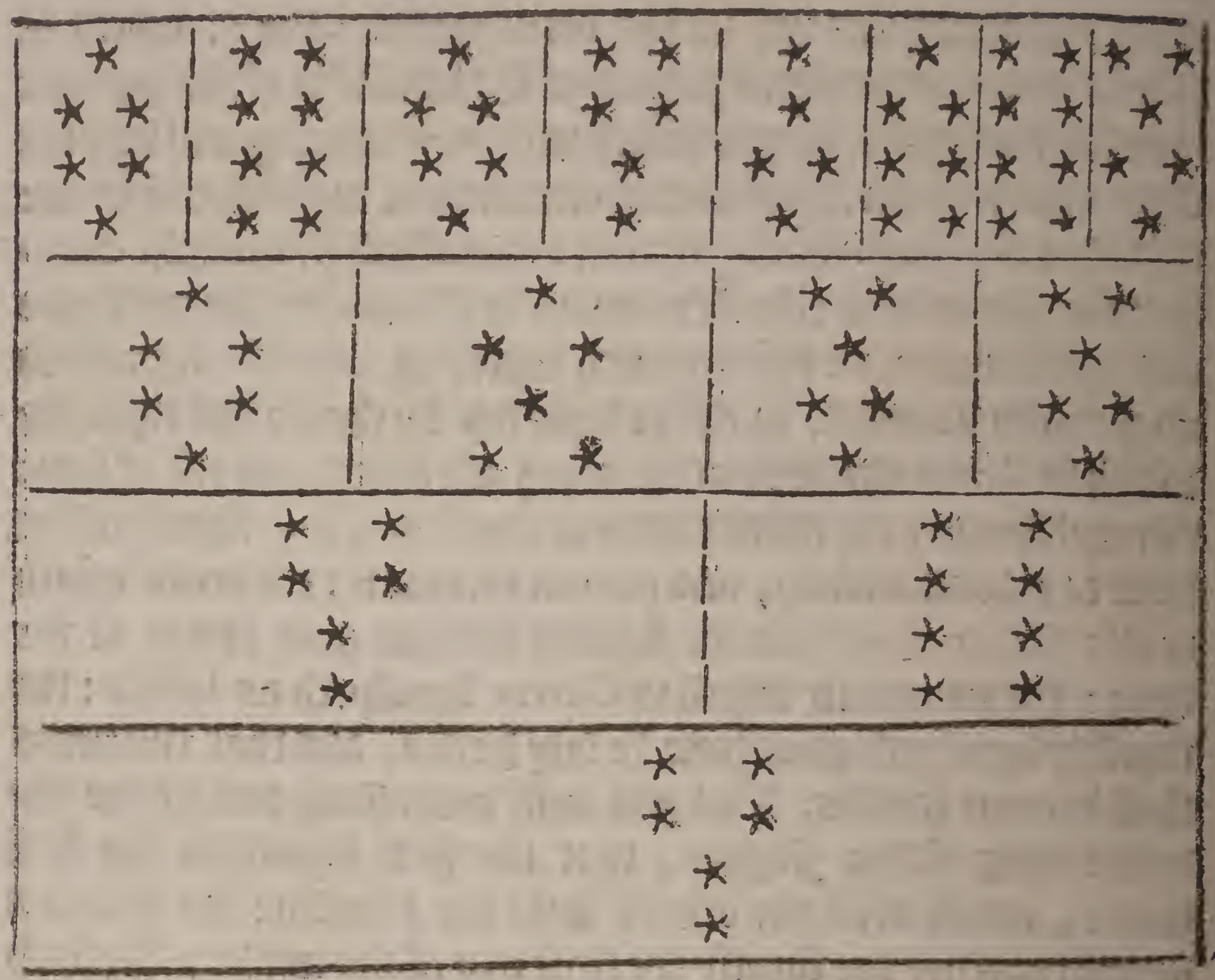
A figure of the weeke.



Euen as the fygure here before is for an example to make a fygure to knowe the fortune of the day in any question propounded, so shall this be for example of those Questions propounded

pounded to knowe what shall happen that wéeke. And because that in the first house ye haue *Puella*, it signifyeth that the wéeke shal haue a good beginning: the second which is *Fortuna minor* signifyeth that there wil be but small profite: the 3. which is *Cauda draconis* sheweth that one of the kinsfolks of the querant is miscontented: the fourth which is *Carcer* which goeth into the eight and eleuenth signifies miscontentment or death of friends: the fift is *Via*, and signifyeth that letters will be brought shortly with good newes: the sixte which is *Coniunctio* sheweth good and loyall seruants: the seauenth which is *Amissio* signifyeth anger with women, or else to haue ioy by them: the eight the which is *Carcer* sheweth of the death of a friend, or else of something of spirite: the ninth which is *Caput draconis* signifyeth an hope to receiue money, and yet not receiue it: the tenth which is also *Caput draconis* doth signifye to haue good chéere of the king: the eleauenth which is *Carcer* signifyeth as before: the twelfth signifyeth good time to buy horses, and that ennemies shall become friends. But you must understand that by the vnderstanding of this Figure, that the first signifyeth the first houre, and so of all the others vnto the twelfth: the first and second together doe signify the fyrst day of the wéeke, the third and fourth the second day, and so of all the others in proceeding from two vnto two.

A figure of the moneth for my Lorde of Tays.

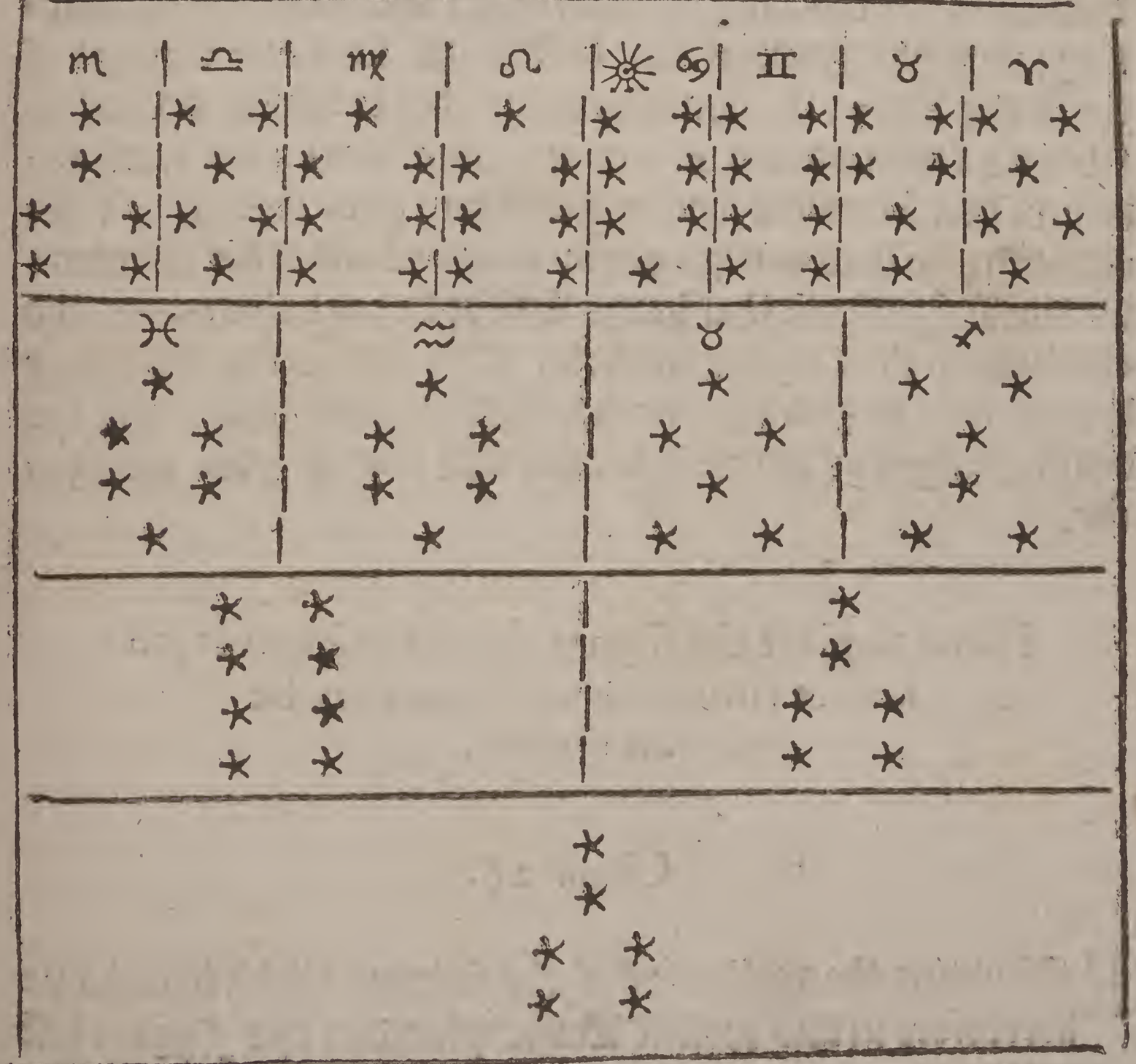


The fyrſt fygure which is a fygure of ioy called *Aquiſitio* ſignifyeth the beginning of the moneth to be good: and becauſe ſhe is accompanied with *Populus* which is the fygure of the element of the Water, it ſignifyeth that the way ſhall be verie foule: *Lætitia* which is the third ſignifyeth peace and concorde amongſt friends and kinſfolks: the fourth is *Puer*, and a fygure of ♂, it ſignifyeth a mediocritie in all affaires and buſines: the fift which is *Fortuna maior* ſignifyeth to take pleaſure in apparell, to eate and drincke, and to haue acquaintance of women; the ſixte which is *Carcer*, and goeth into the eight and twelfth houſes, ſignifyeth the death of ſome of his ſeruantes, or to bee holde priſoner, or elſe ſome of his horſes to die. And becauſe the ſeuenth which is *Populus* is in the ſecond, and is accompanied with *Carcer* it ſignifyeth that he ſhall obtaine a Ladie faire bodied, beautifull, and excellent in ſome obſcure place: the eight

which

which is *Carcer* signifyeth that he shall doe his businesse with great wit and pollicy. And because the ninth is like vnto the first, thereby is signifyed that he shal haue money this moneth, and that the wages and enterpzises which he shall make shall turne to his great honour and commoditie. And because she goeth into the tenth, it signifyeth thereby to haue the fauour and grace of a pzince oz king: the eleuenth which is *Amissio* signifyeth that he is not beloued of those whome he taketh to be his friends. The twelft which is *Carcer* signifyeth as before is spoken of. Moreouer ye must note, that in this figure the foure mothers signifye the first weeke, the foure daughters the second weeke. The ninth and tenth the third weeke The eleuenth and twelft the last weeke.

A figure for the yeare 1538. for the lord Lymoges.



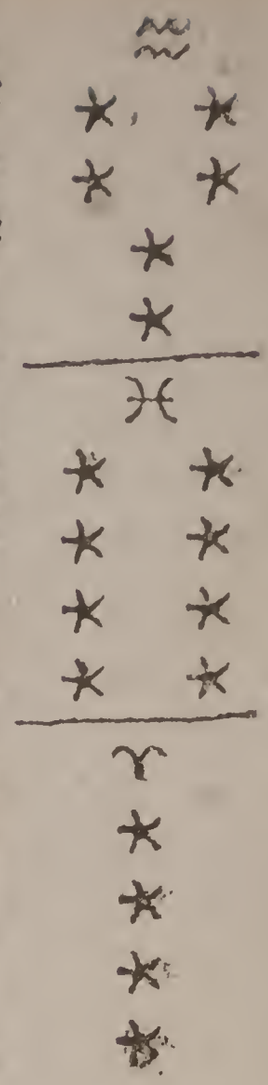
This present figure sheweth that my Lorde of Lymoges shall be fortunate in this yeare by reason of Aries in the first house, a figure of 4 D. And because the saide figure is good and passeth into the seauenth, it doth signifye that the said Lord shall come to a point with his ennemies, or else obtaine his suite by lawe: the second, because it is a good figure, it signifyeth that he shall lay vp more money in store then he hath done other yeares before, and shall gaine much: the third, because it doth agree with the leste Witnesse, it doth signifye that he shall take an heauinesse for some of his kinsfolkes: the fourth being an ill figure signifyeth that hée shall bée angry about some herestages, landes, woods, and other like things: and because the saide fourth goeth into the tenth which is the house of the king, it doth signify that this anger commeth because the king would take his inheritance or some other thing from him: the fifte is an ill figure, and signifyeth that he is angrie against one of his kinsfolkes: as touching the seauenth, I haue tolde her signification: the eight signifyeth that he shall not be in any daunger of death this yeare: the ninth signifyeth that he shal be miscontented with a man learned, or a man of the Church: the tenth signifyeth that seruantes shall be indifferent good this yeare: the eleuenth, he shall be displeased by reason of one of his friendes: the twelft signifyeth that horses shall be diseased this yeare, and especially in their legges and féete. The Witnesses and Judge because they be good figures they signify a good ende, and the first doth signifye as much, because that it is in good Companie.

Howe to place the Signes aboue the Figures, to knowe vnto which of them they be attributed.

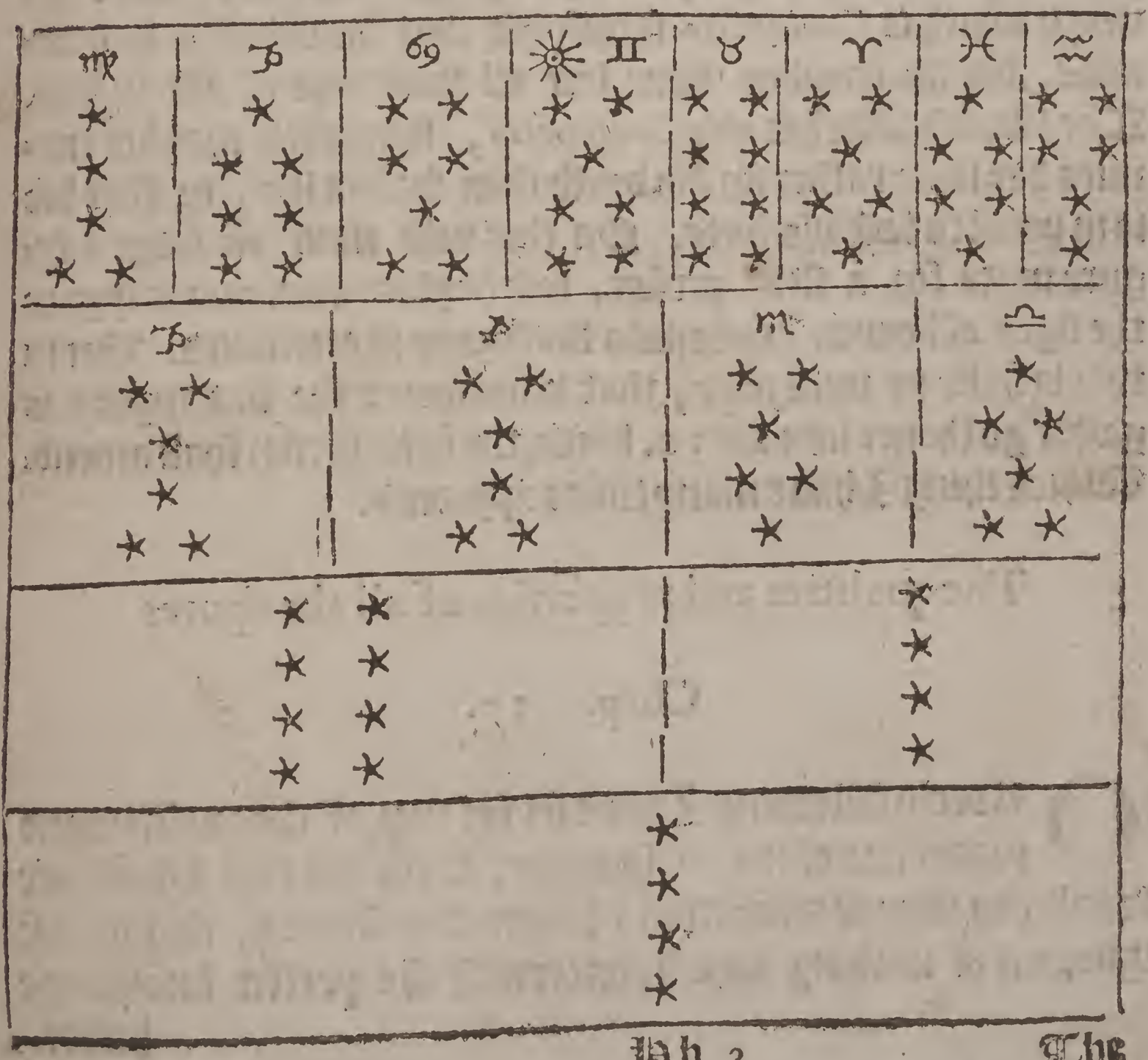
Chap. 26.

Following the application of the Signes which haue bée neretofore in this present Booke placed in this Figure last going

going before, I thought it good in passing ouer to touch this one worde, to the ende that after ye haue iudged by all the Rules which I haue here before placed, you forget not to doe the like by this, that is, first you must haue respect vnto the first figure, and thereunto attribute the signe whereunto it is attributed (as it hath beene shewed to you in the first Booke, and consequently to doe the like by the other fygures. As by example, if that *Fortuna maior* be in the first house, you must set ♒ ouer him, which is the Signe that is attributed vnto that Figure: or if in the second there fortune to be this Figure *Populus*, set ♓ ouer it: and if *Via* be in the third, put ♈ ouer it. And doe the like of all the others, according vnto the Signes they be attributed vnto vntill ye come to the twelft, as ye may more plainely see it by the fygure which here followeth.



A Figure to knowe if a sicke person shall amend againe.



THe first, which is *Fortuna maior*, is a good fygure, and signifyeth good for the patient, and that he shall haue none other harme. The second which is *Carcer*, in this place signifyeth rather harme then good. The third which is *Aquisitio*, signifyeth a good issue to the patient. The fourth which is *Populus*, sayth that the sickneſſe shall be long, this fygure is also doubtfull. The fift which is *Rubeus*, signifyeth that whatsoeuer the patient taketh, it standeth against his heart. The sixt which is *Albus*, doth shew that all the diseases commeth of melancholy, and of humors from about the heart, which is the greatest disease that he hath. The seuenth which is *Lætitia*, and a fygure of the Element of the Aire, accompanied with *Cauda draconis*, which is a fygure of the Element of the Fire, and in the house where he contained the demaundes which may be made vppon death, signifye this disease to be mortall. The ninth which is *Amissio*, signifyeth that Priestes shall haue no profite by him. The tenth which is *Aquisitio*, with the third which is like vnto him, giueth hope of life, and that he shall not die. The eleuenth which is *Coniunctio* signifyeth that the disease is so greeuous, that his friendes haue lost all their hope of life in him. The twelfth which is also *Coniunctio*, signifyeth that his enemies doe looke rather for his death then for his life, or that hée is in perill to lose his wits. On this wise must yée iudge a fygure made for a sicke person, and to place ouer euerie fygure the signe of heauen whereunto the fygure is attributed. But in this behalfe ye must note, that whensoeuer the first fygure is good, & go thence into the 10. house, the sicke person shall amend. Which thing I haue many times approued.

The qualities and properties of all the figures

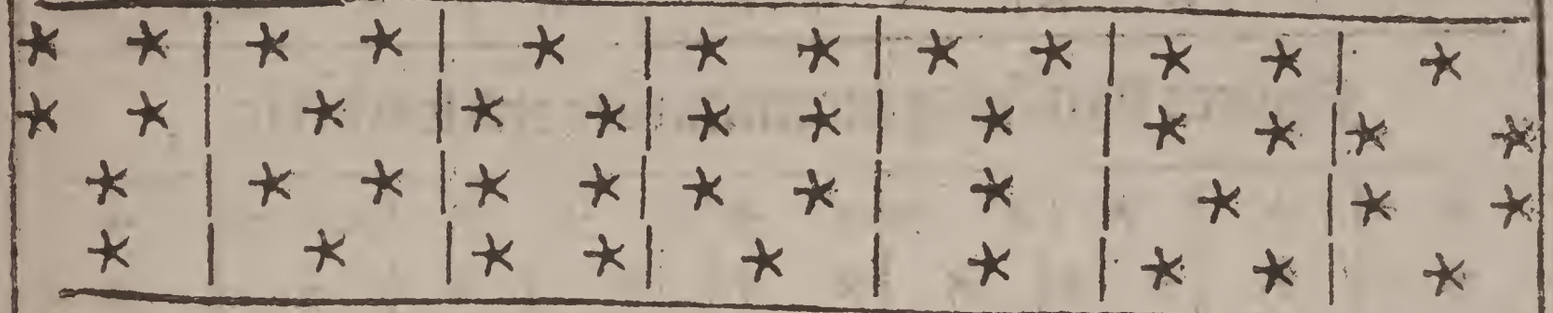
Chap. 27.

ORderly following I haue set for you, all the qualities and properties of the 16. fygures, to the end that whosoeuer would (by way of recreation) learne this science, that hée bée ignorant of nothing which concerneth the perfect knowledge

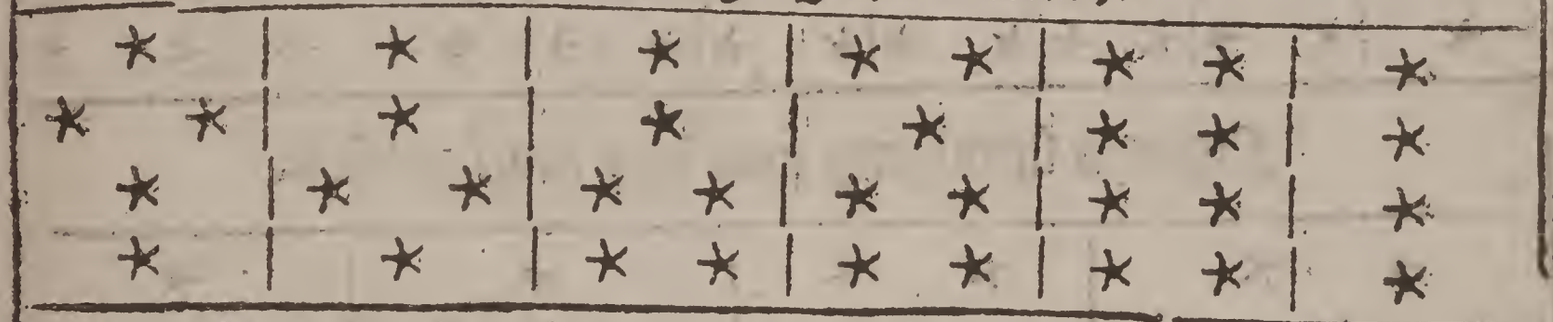
hereof.

hereof. So that if yée doe vnderſtand theſe Tables, you may alſo vnderſtand the firſt, ſecond, and third Booke of this worke. And note that all the fygures which haue moꝛe pointes on high then beloWe, be entring in and good, ſauing *Triſtitia*. And thoſe which haue moꝛe pointes beloW then on hie, be going out and euill, ſauing *Lætitia*. And thoſe which haue as many aboue as beneath be meane, ſauing *Carcer*: and theſe be their ſignifycations, qualities and natures.

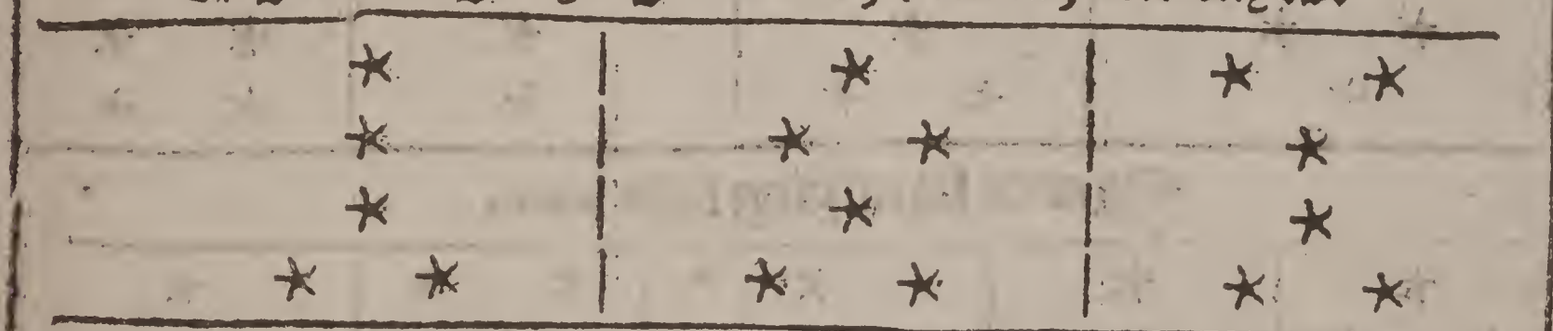
Good Figures for the yeare.



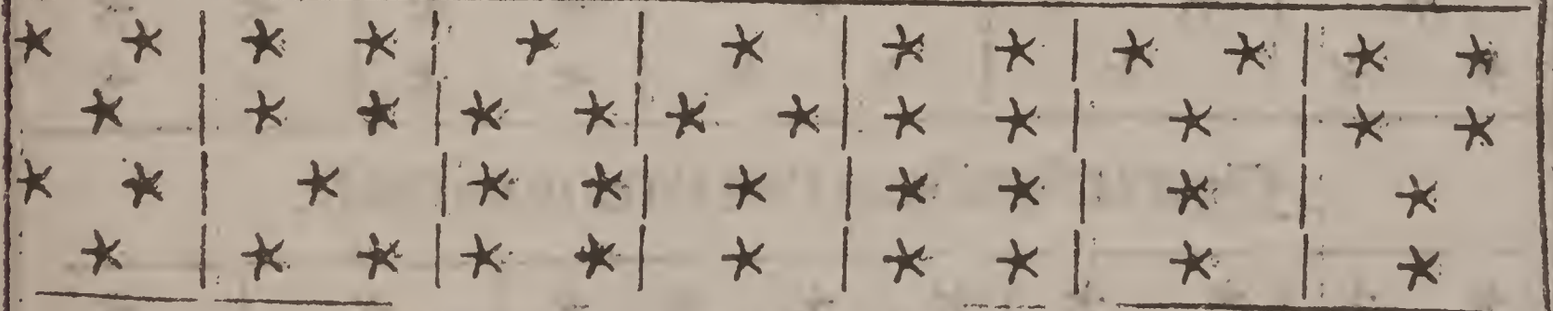
Figures ſignifying the moneth.



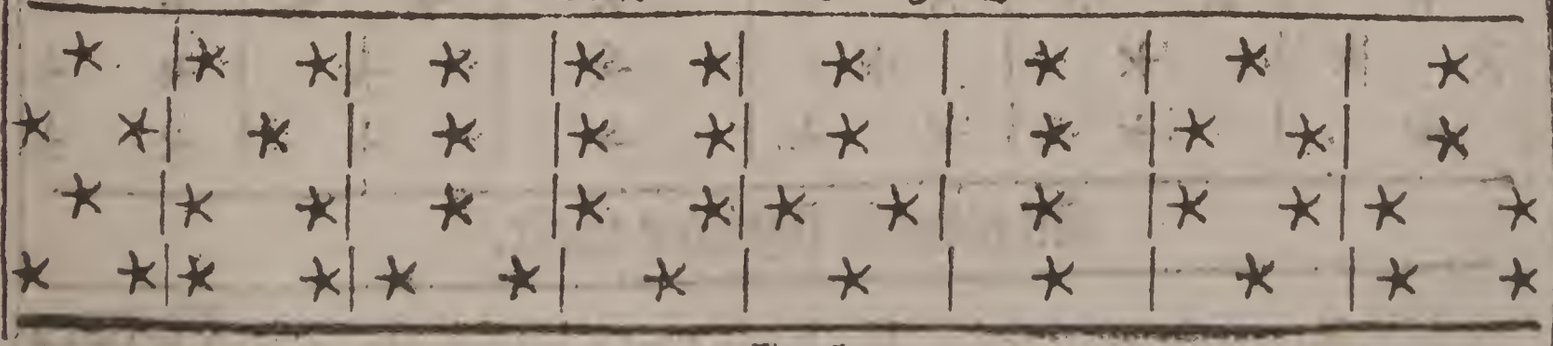
Figures ſignifying weekes, houres, and dayes.



Good figures ſignifying loyaltie.



Euill Figures ſignifying euill.

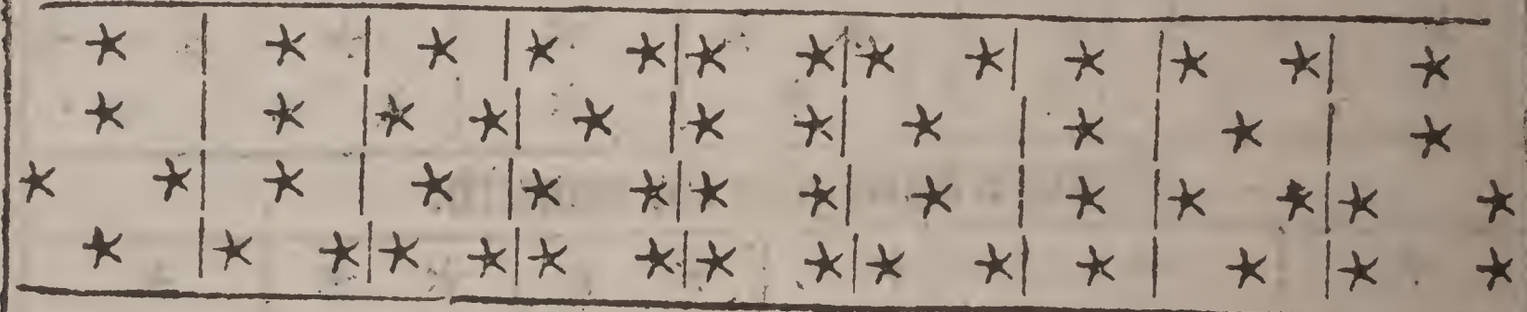


Meane figure according to the company where she is.

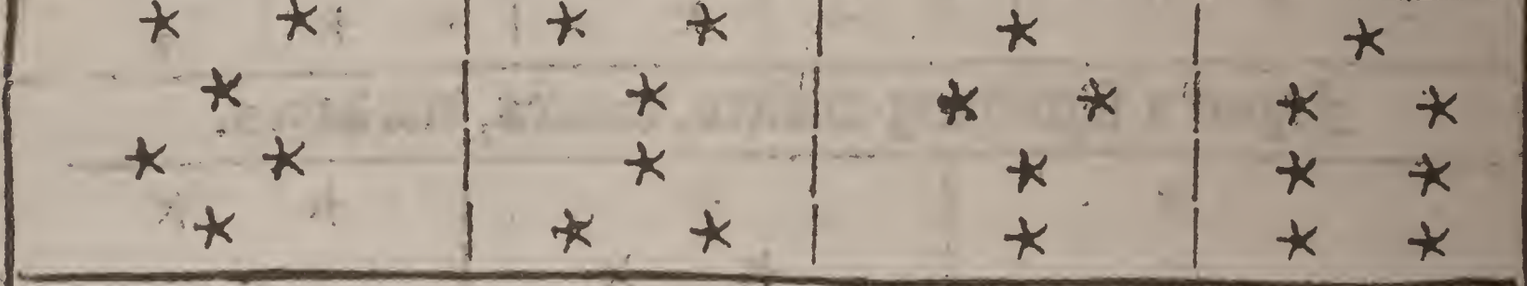
Figures signifying chastitie and virginitie.

according to company where they fall.

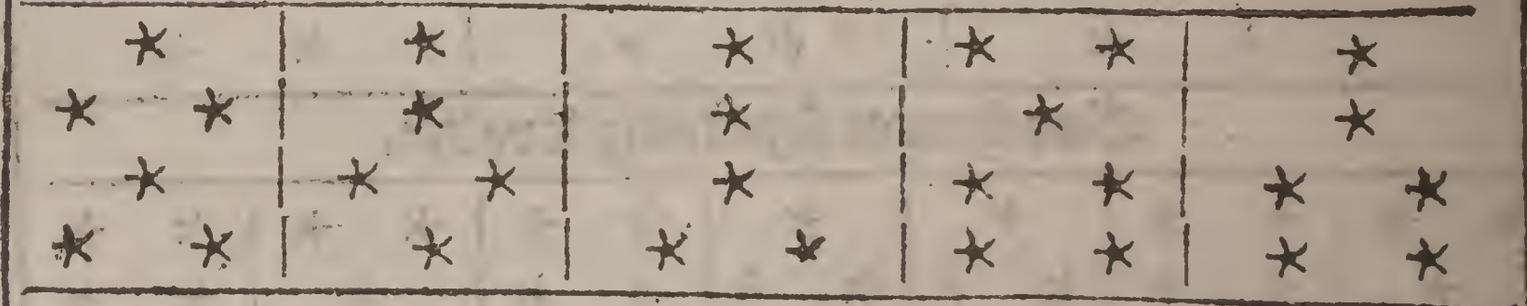
Figures signifying incontinencie and leacherie.



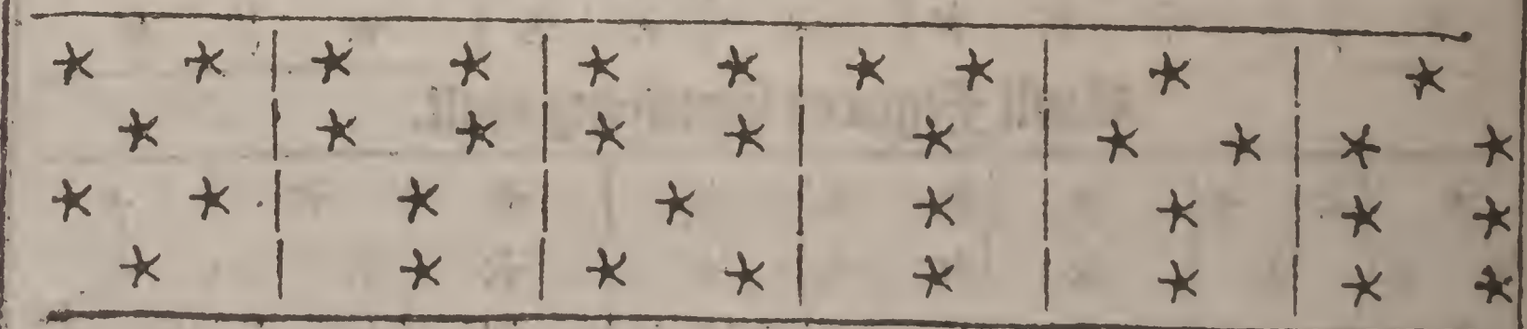
Figures signifying good loue and faithfull.



Figures signifying false loue.



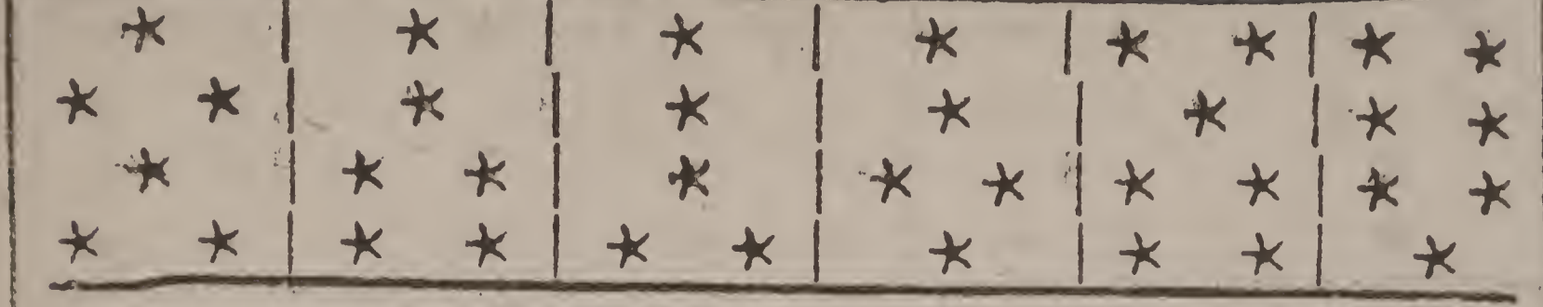
Figures signifying that there is no theefe.



All others signifye theft.

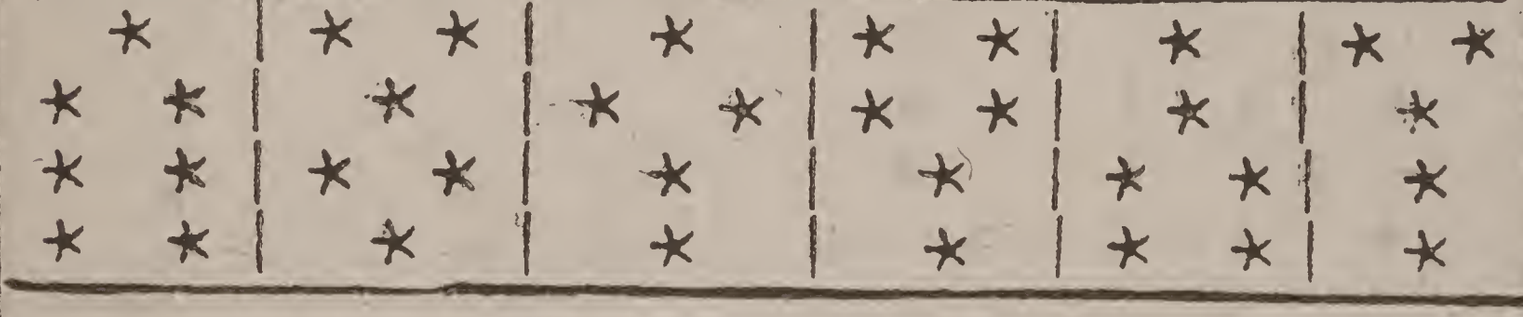
Figures

Figures signifying warre.

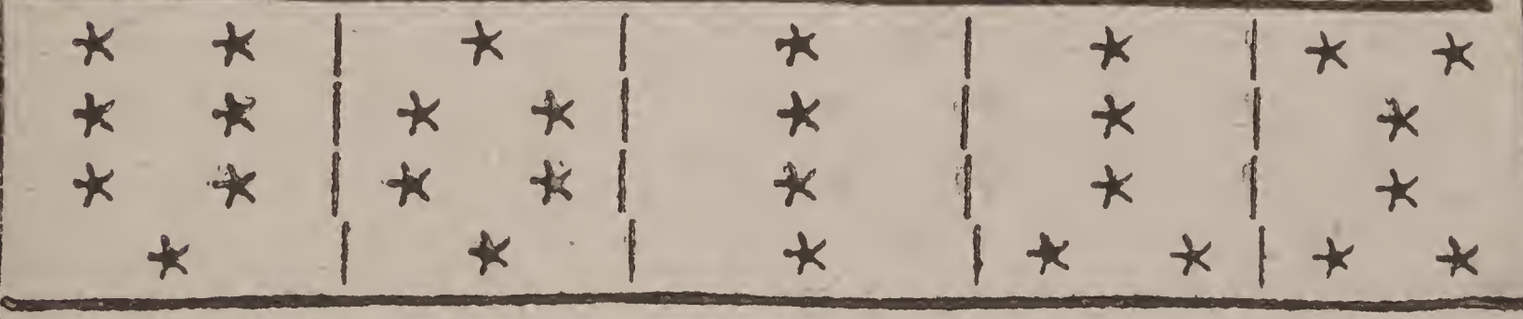


Figures of peace.

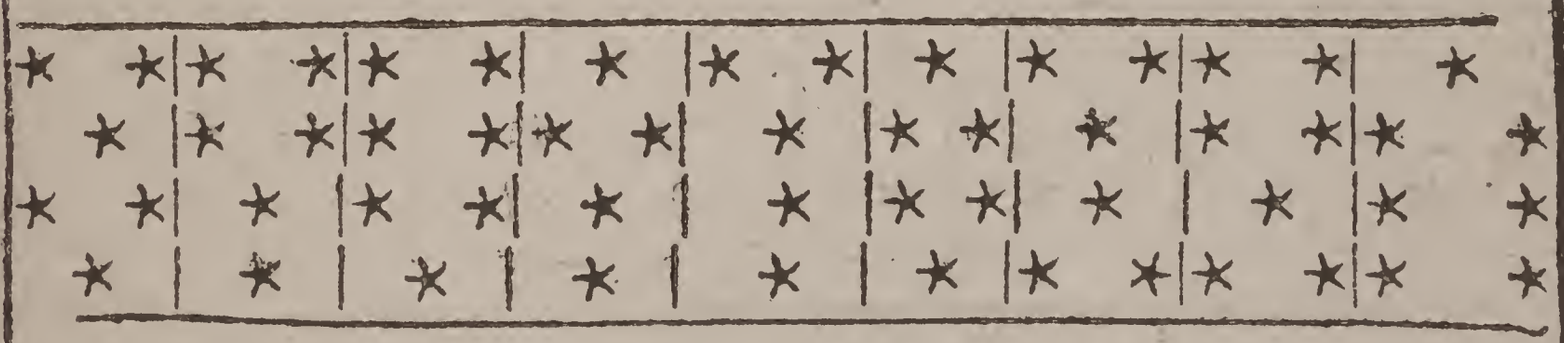
Figures of Nobilitie



Figures of ignobilitie.

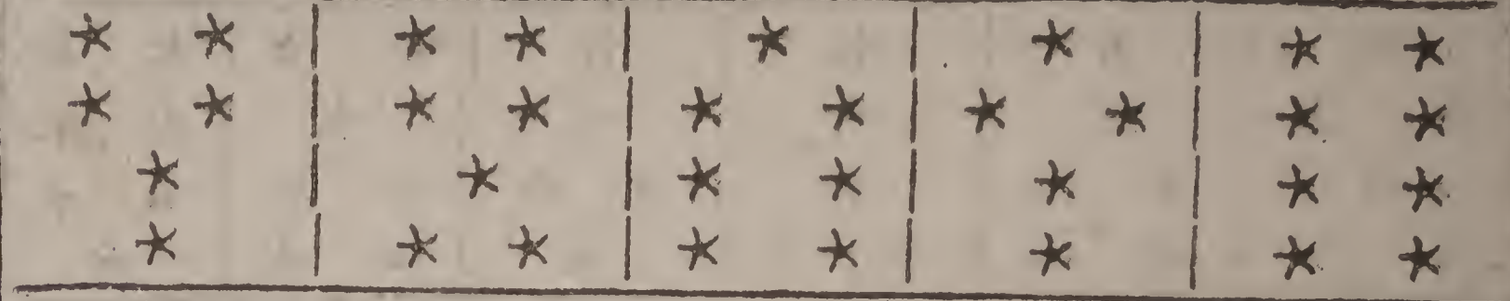


Figures of gaine.



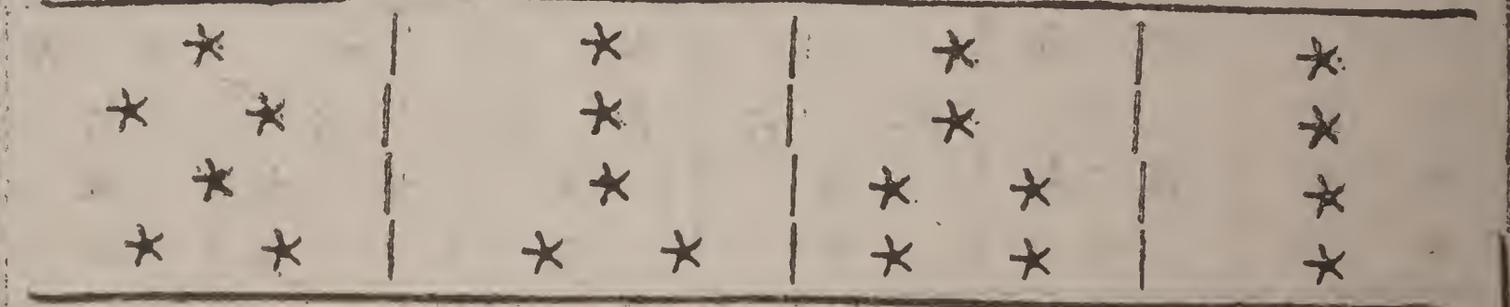
Figures of losse.

Figures of life.

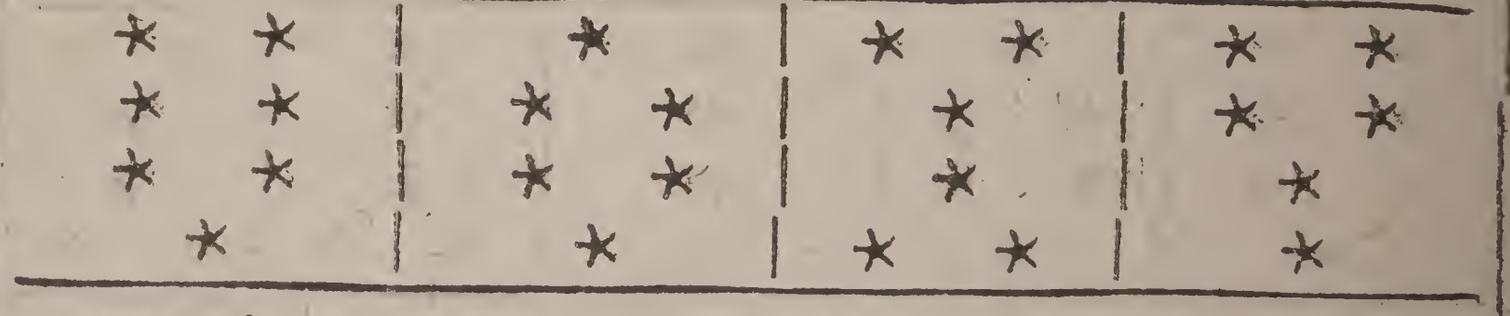


Figures of death according as the eight agreeth.

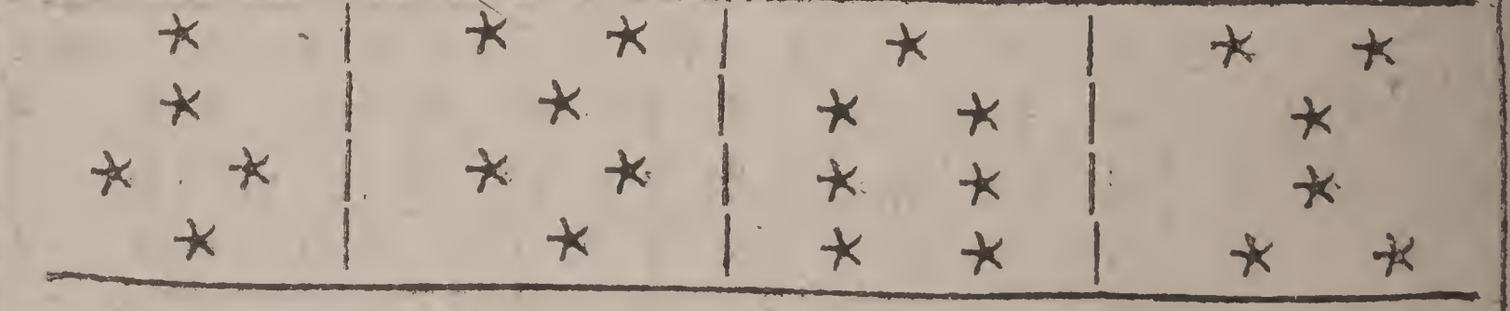
Figures of liberalitie.



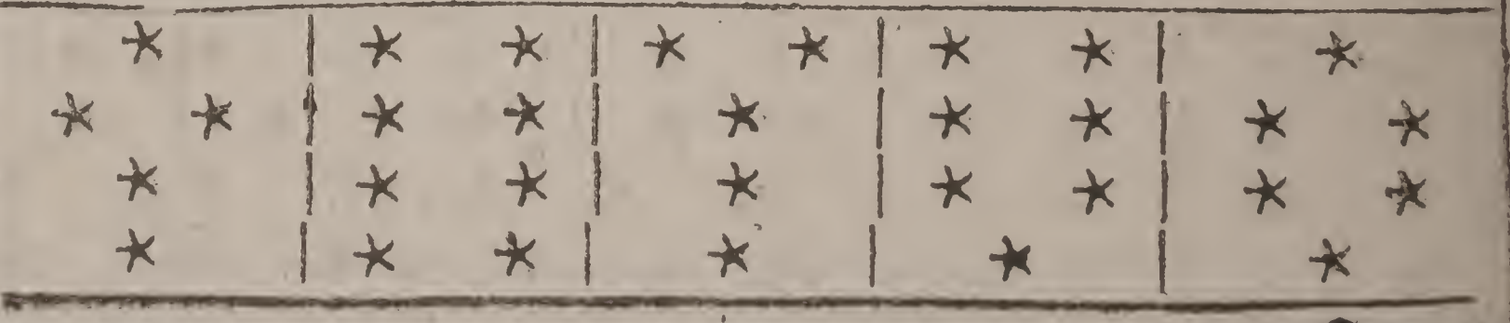
Figures of couetoulneſſe and auarice.



Of Iuſtice	Prudence	Force	Temperance

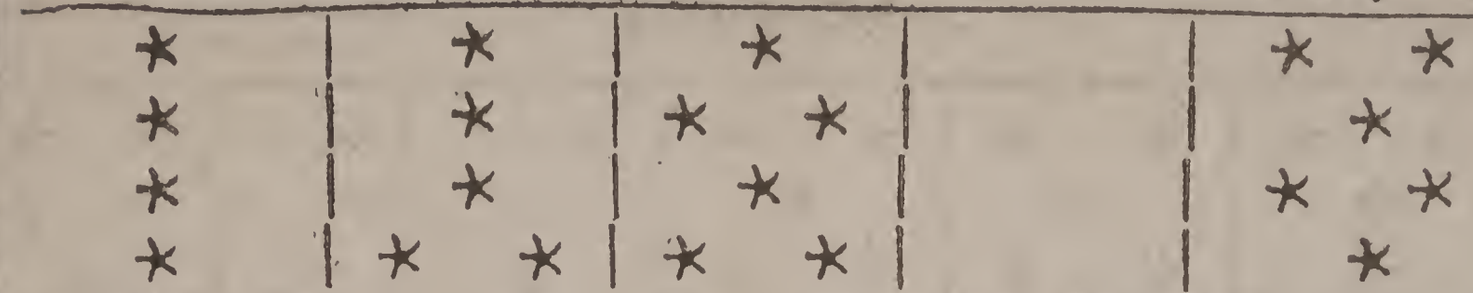


Good fygures to buy cattle	loſſe to buy cattle

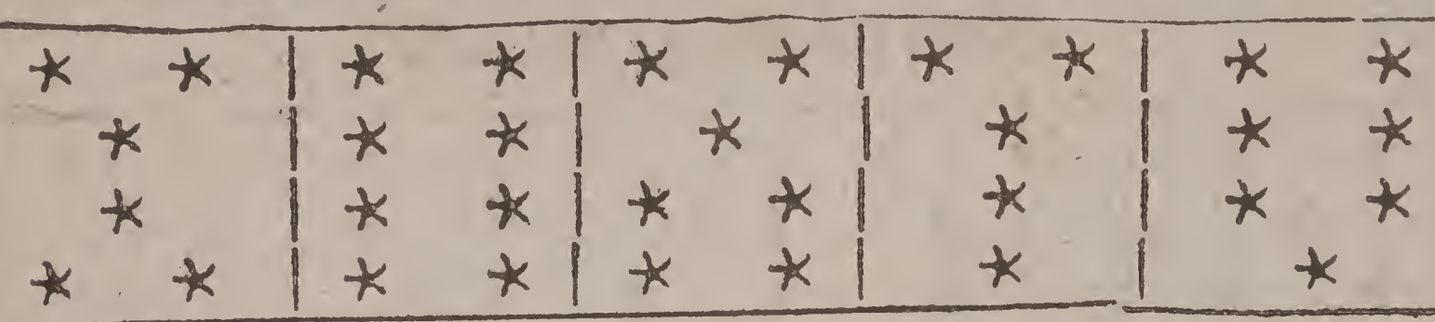


Amen.

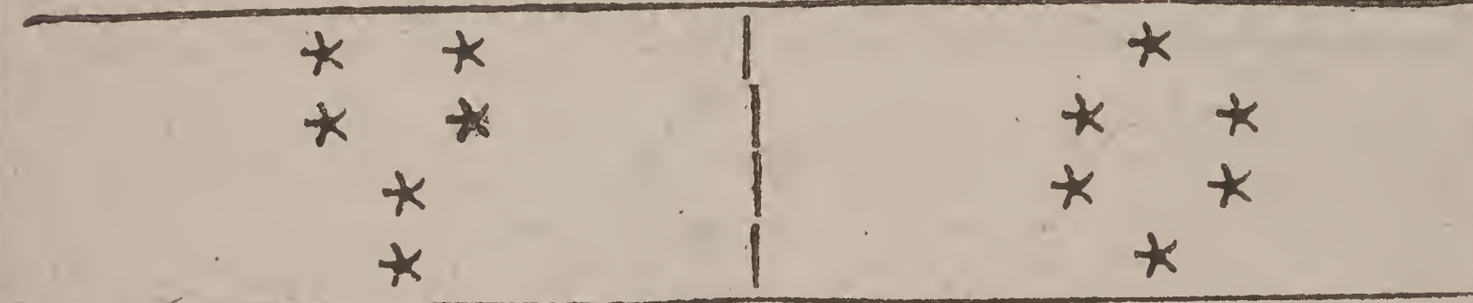
Amendment of sickenesse | death



All figures for sickenesse, and good for bloudie-fluxe

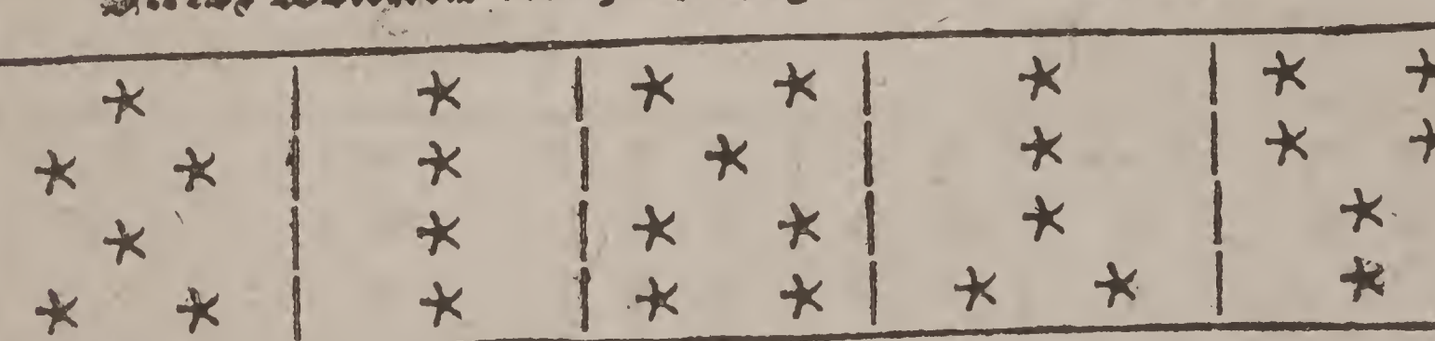


Amendment of sickenesse, but the sickenesse will be long.

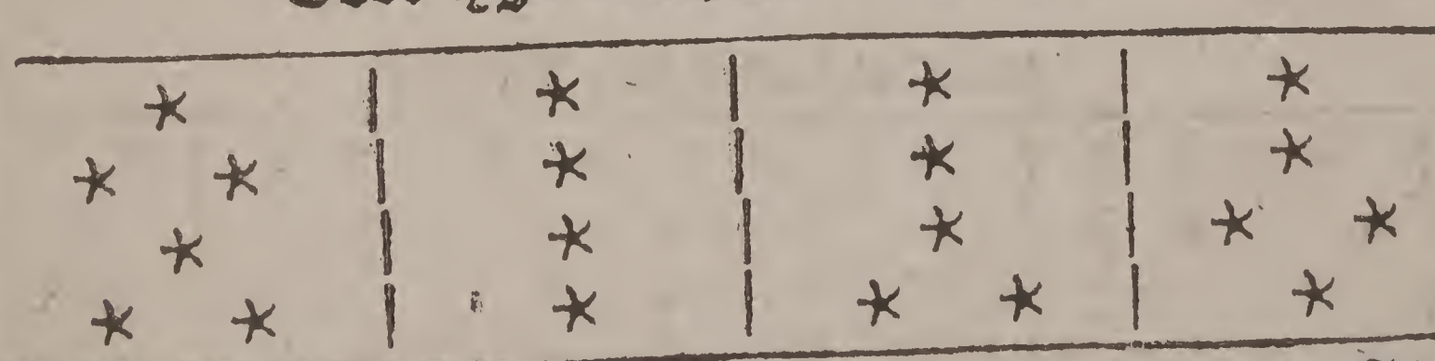


Good for loue of women

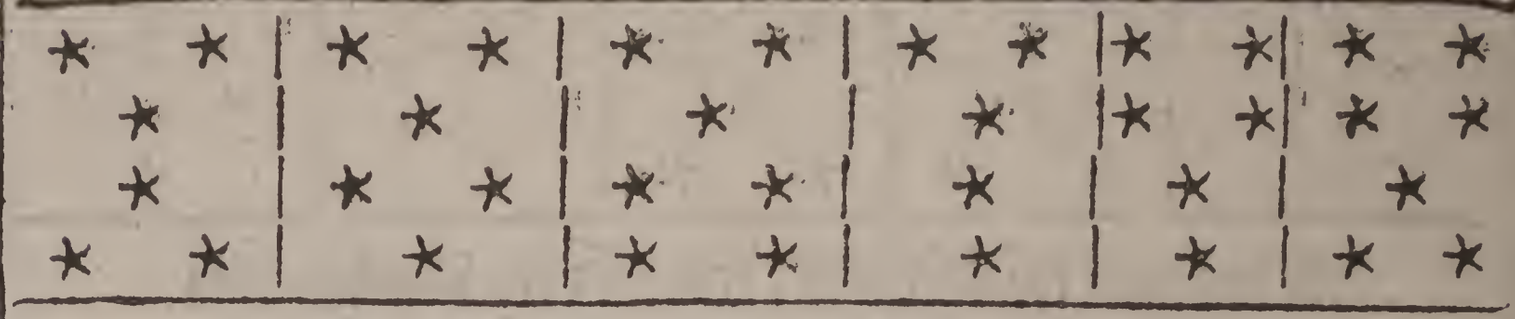
All for womens loue, for they will not loue againe



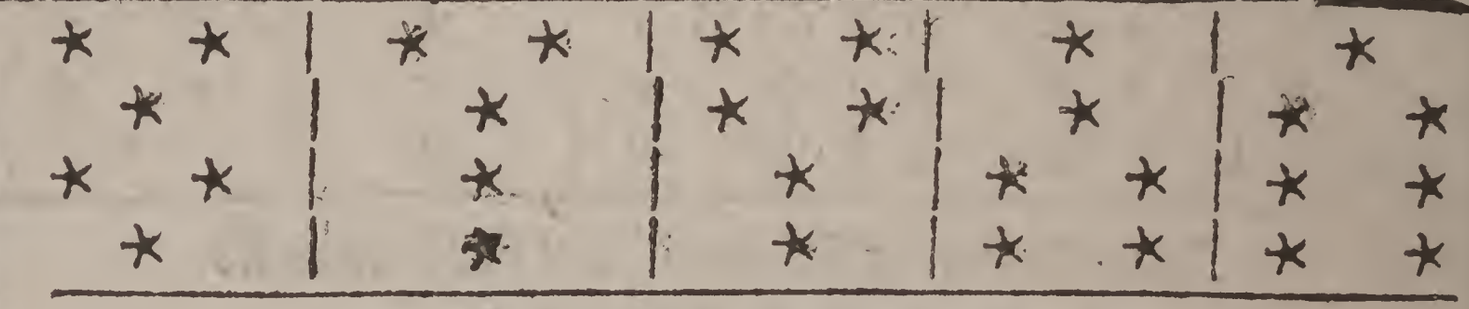
Good figures for dread and feare.



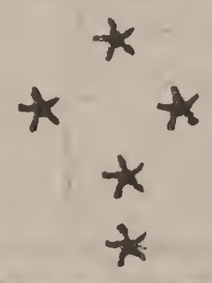
All for feare



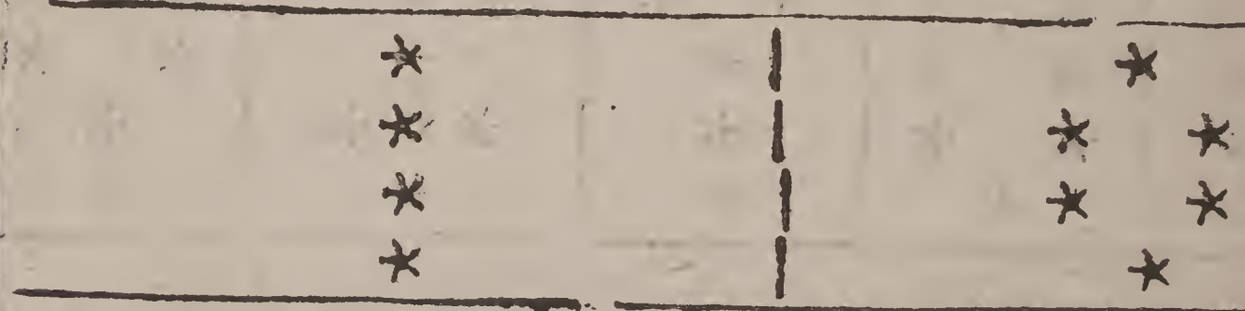
Good for voyage and quicke



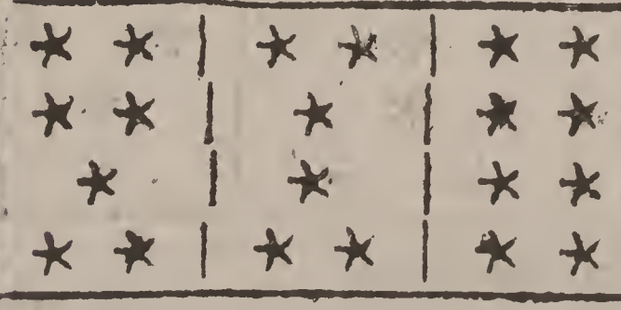
Slowe for voyage, but profitable



Good by land.

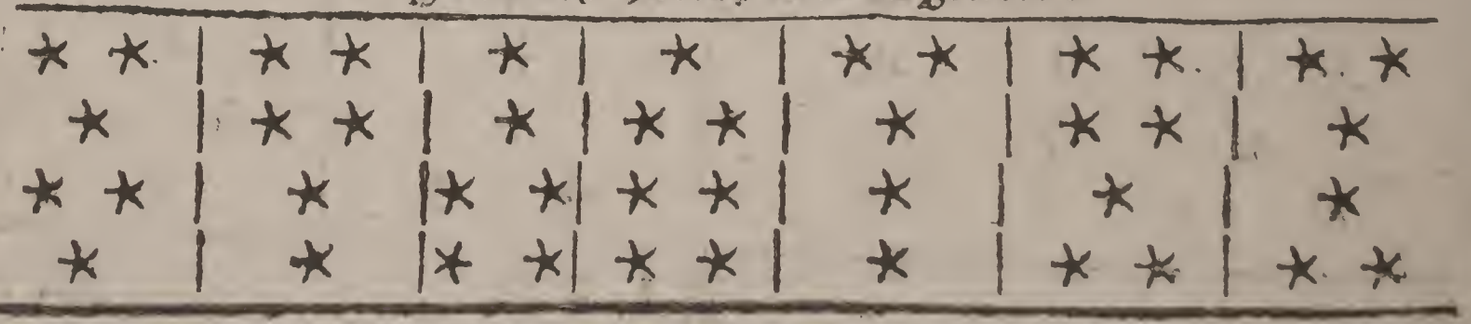


ill for the way



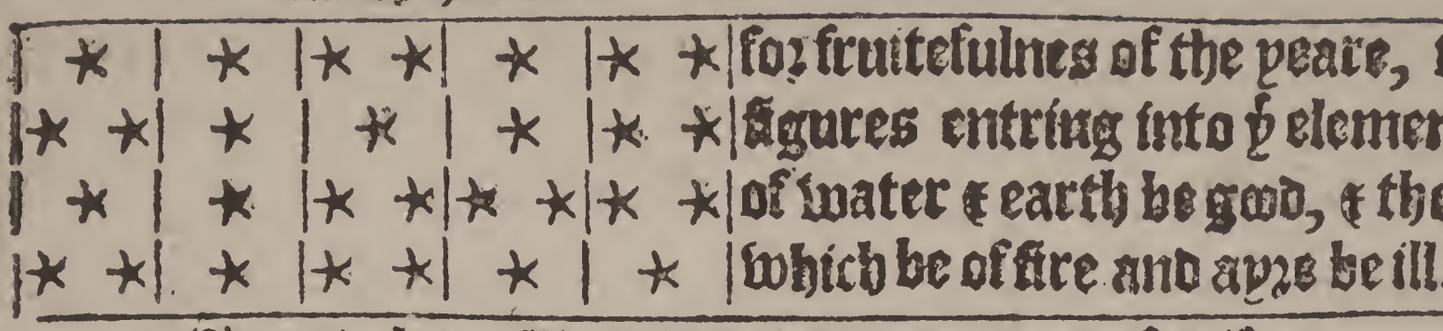
robbing by the way

good for honor and dignitie.



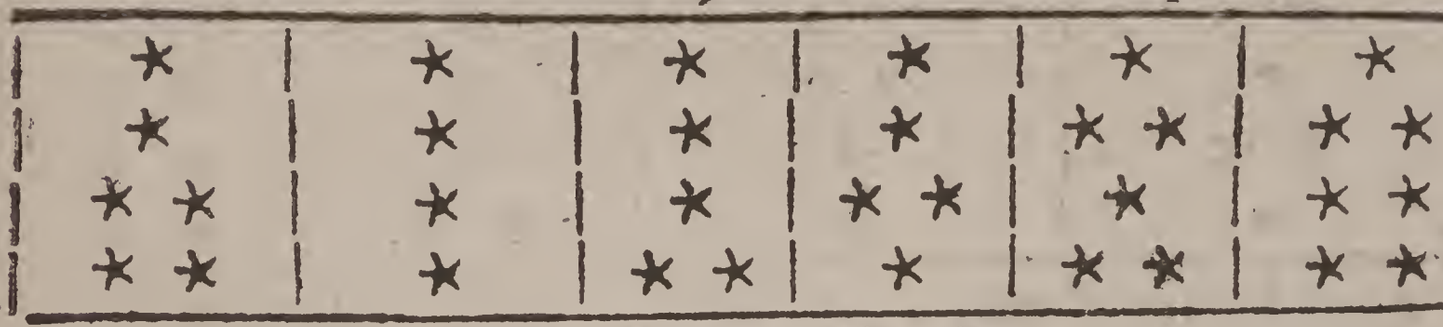
All

ill for honour

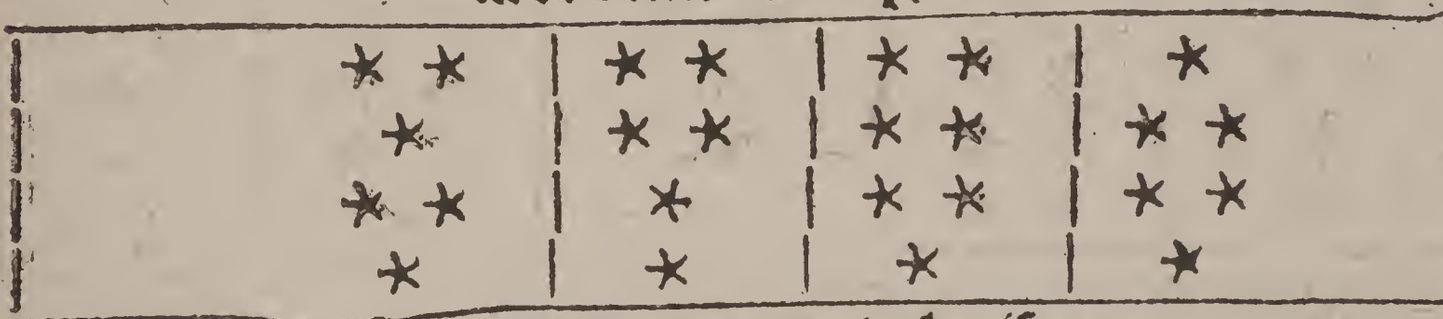


for fruitefulnes of the yeare, the figures entring into ỹ elements of water & earth be good, & those which be of fire and ayre be ill.

Good to haue libertie, and to come out of prison.

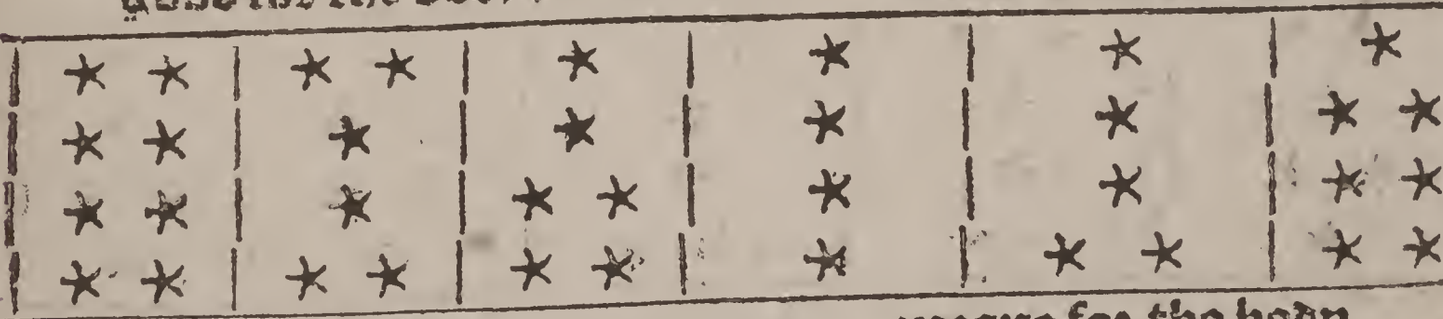


ill to come out of prison.

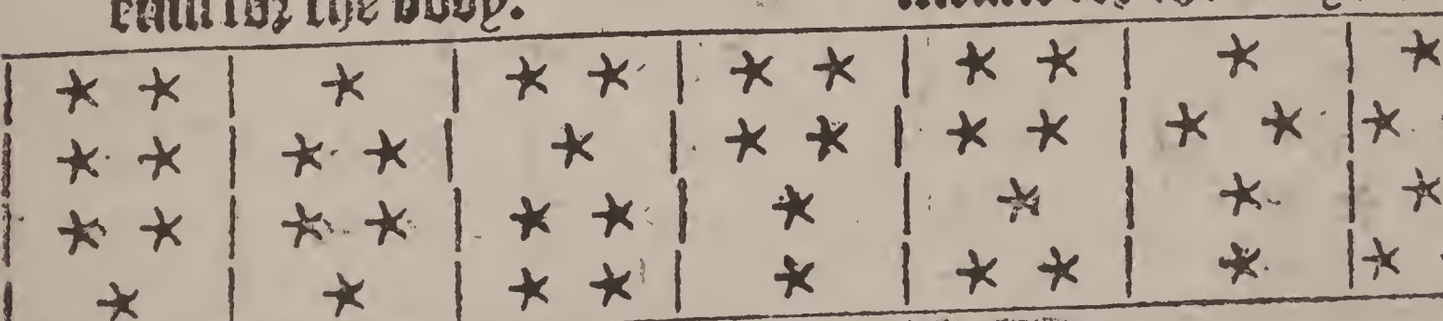


meane to come out of prison.

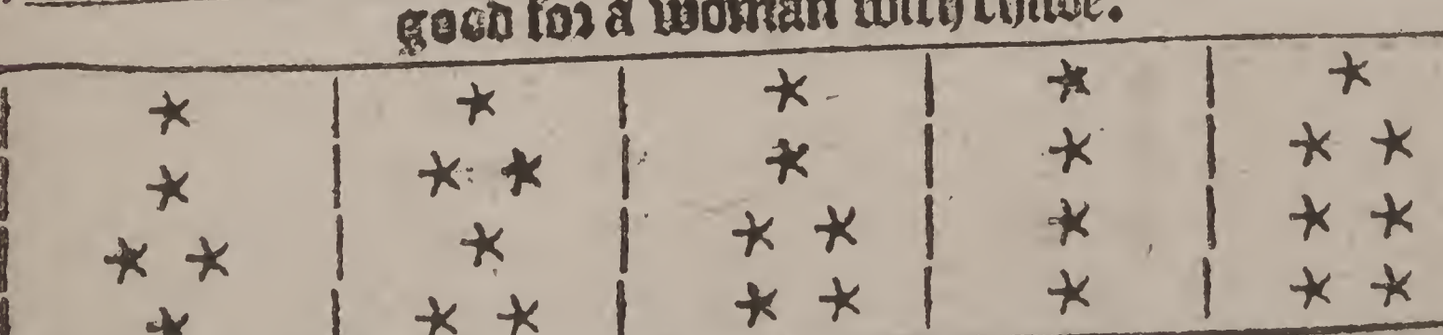
good for the body. better then the other.



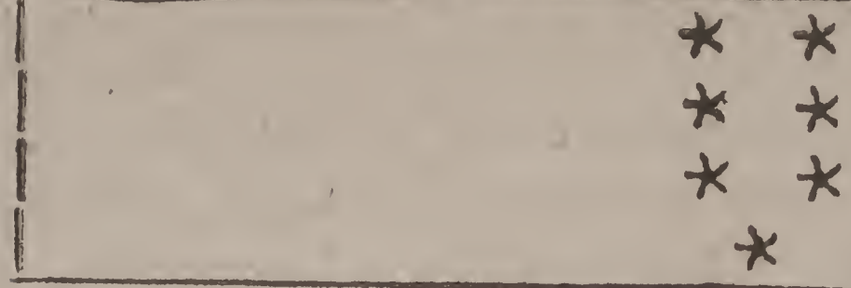
euill for the body. meane for the body.



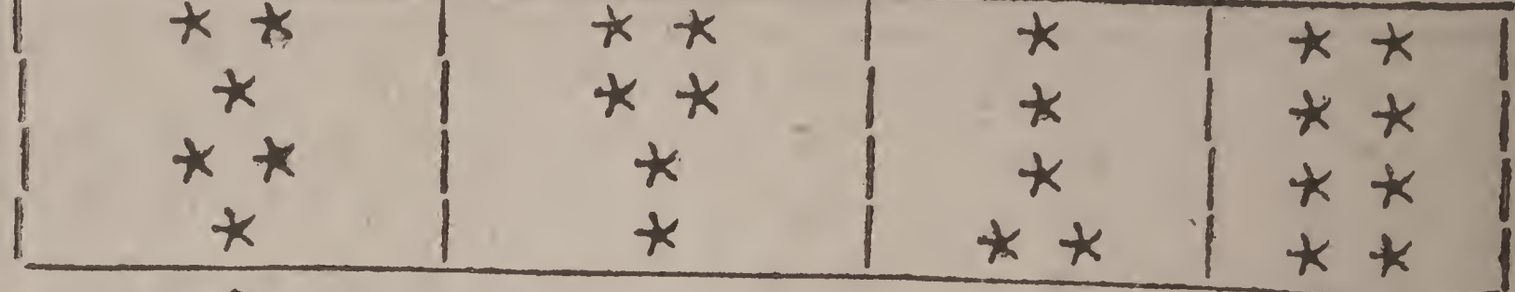
good for a woman with childe.



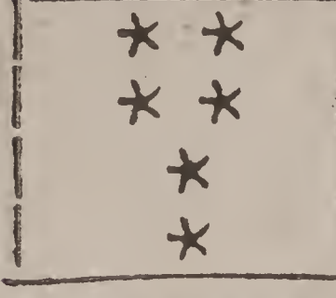
ill figure, for the childe shall die.



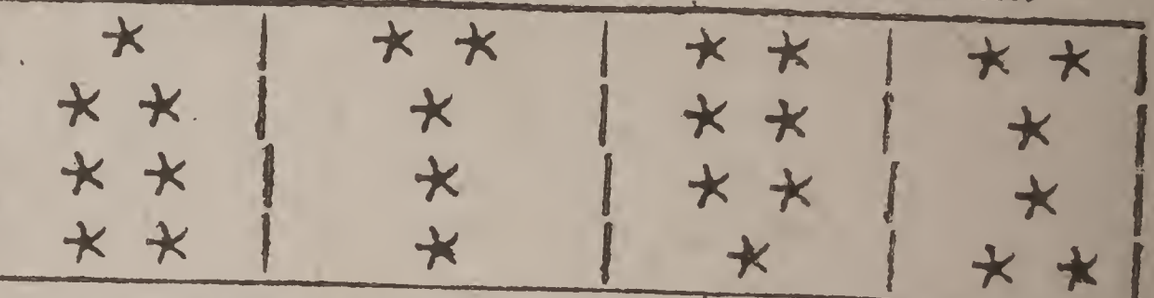
meane for child-birth.



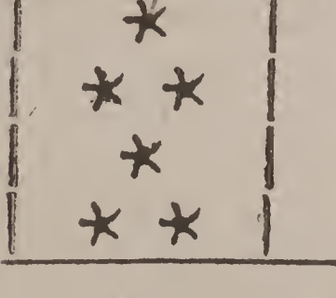
good for marriage.



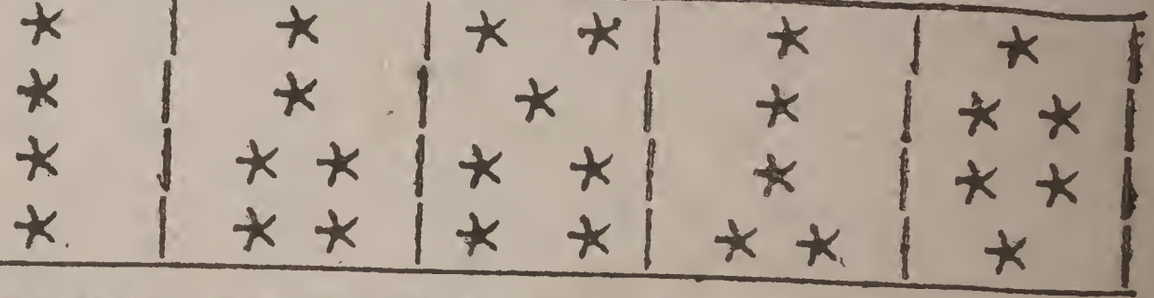
best of all.



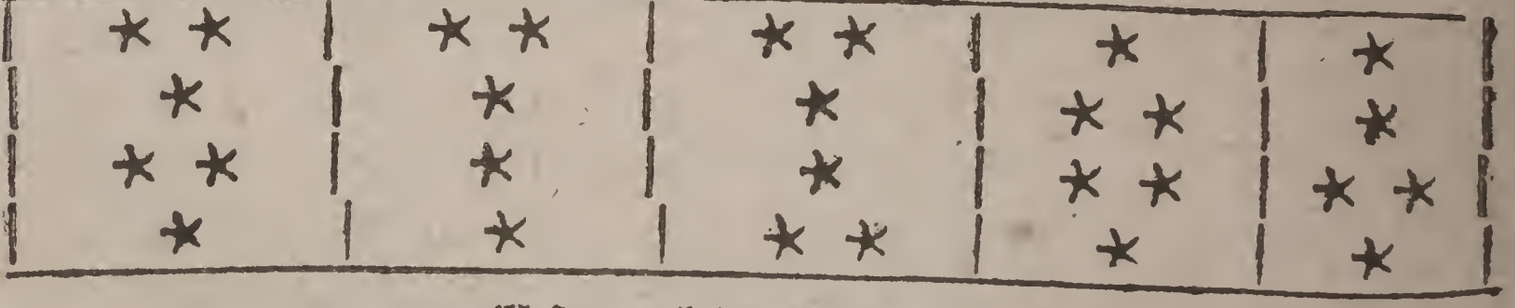
ill in marriage, and haste without profit.



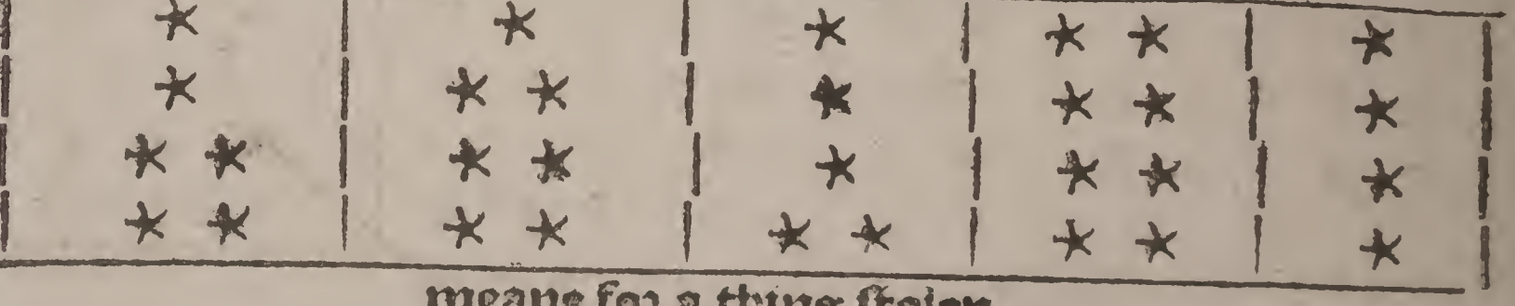
meane.



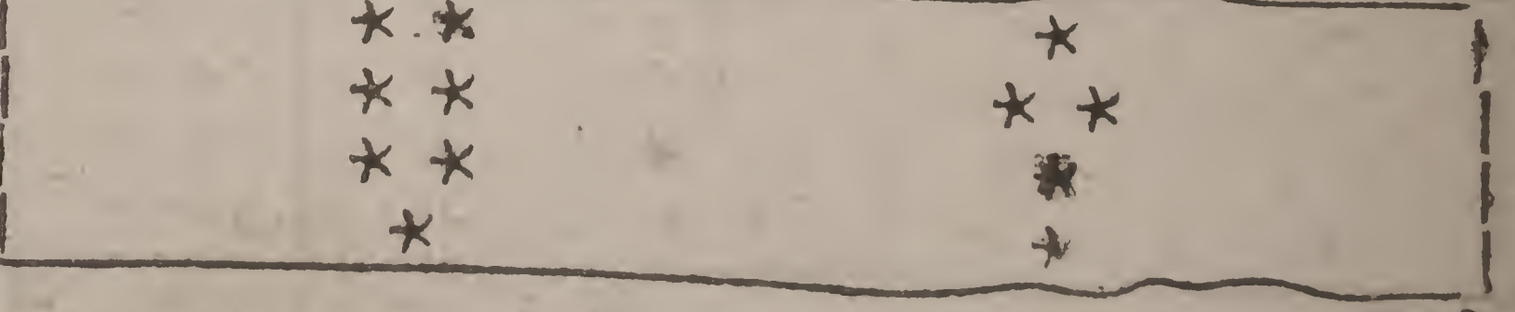
good to recouer a thing stolen.



ill for a thing stolen.

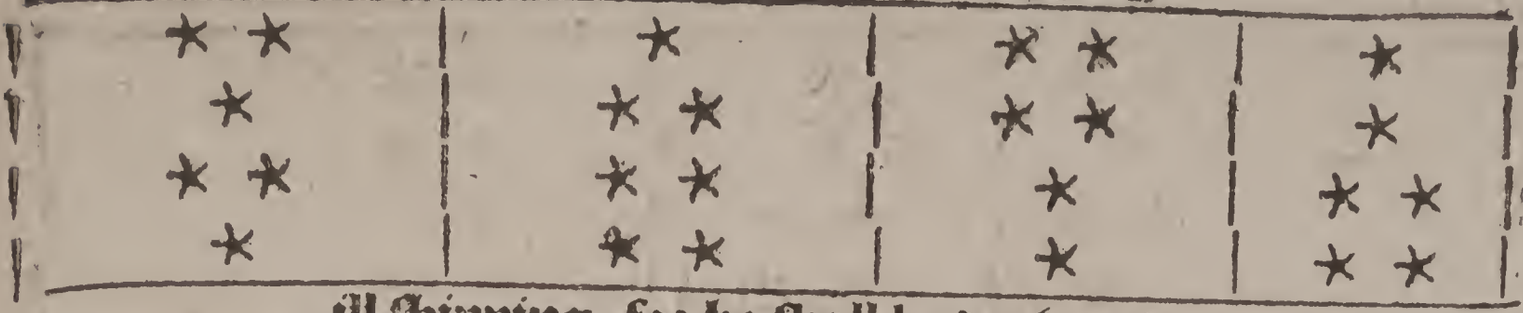


meane for a thing stolen.

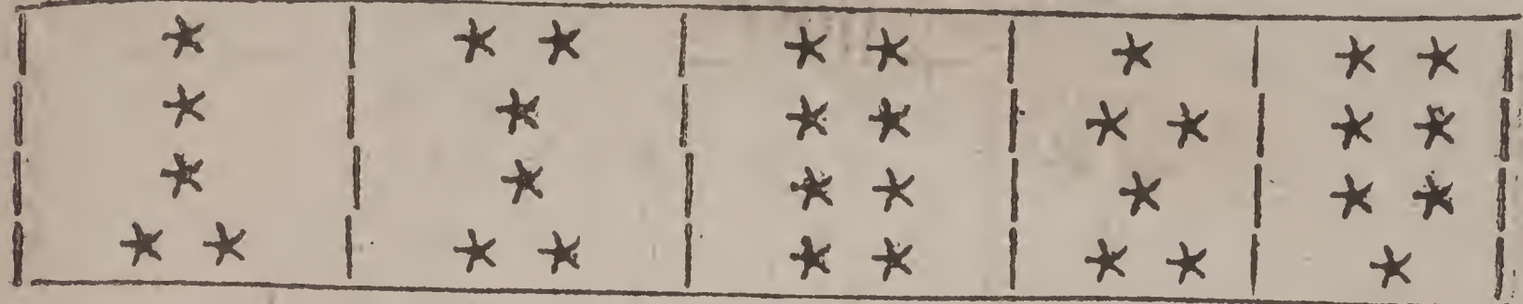


good

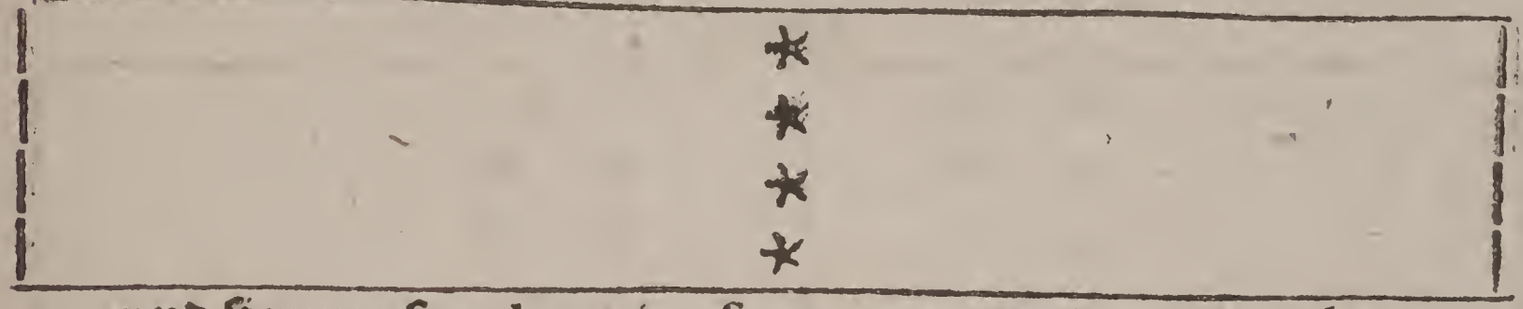
good fygures to take shipping.



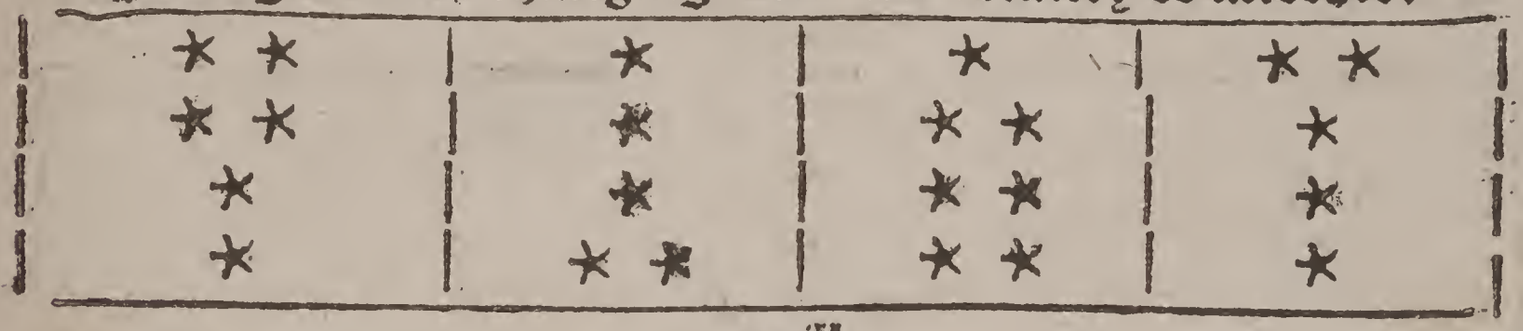
ill shipping, for he shall be drowned.



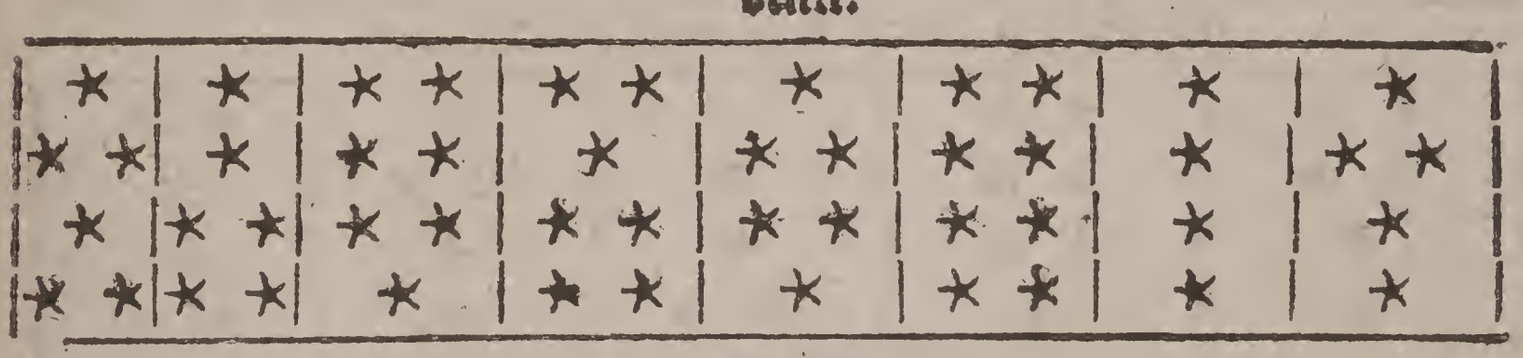
meane.



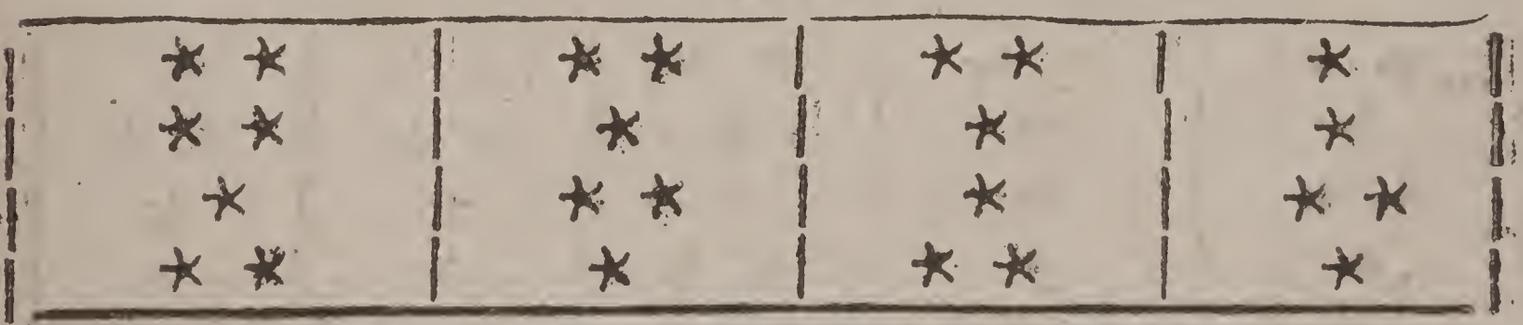
good figures for changing from one country to another.



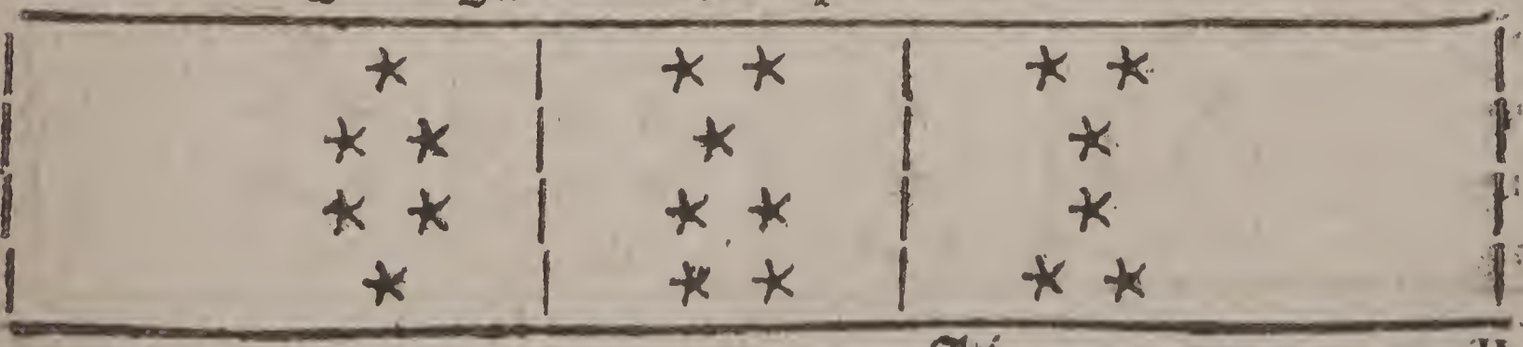
euill.



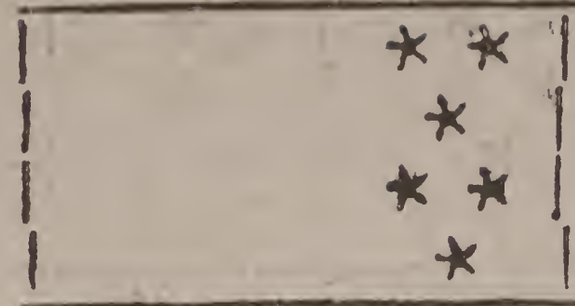
meane.



good figures in the suspition of warre.

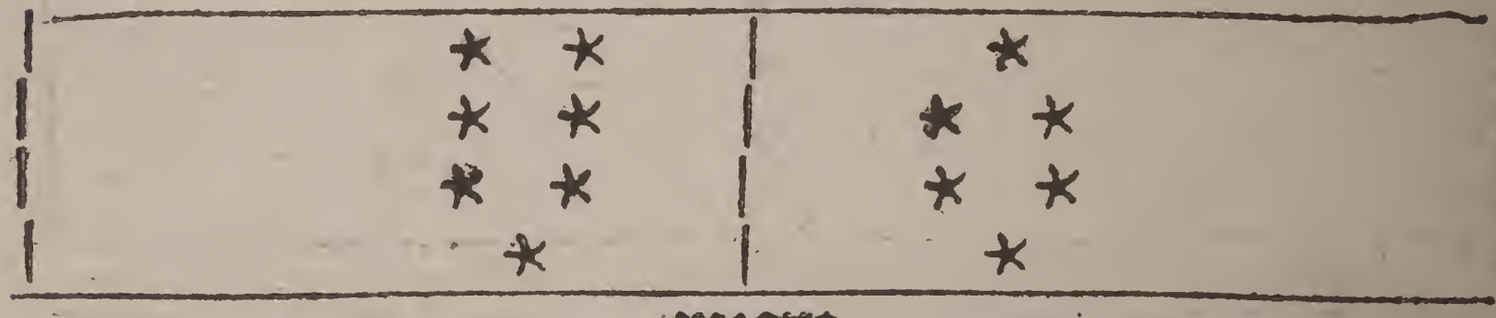


euill.

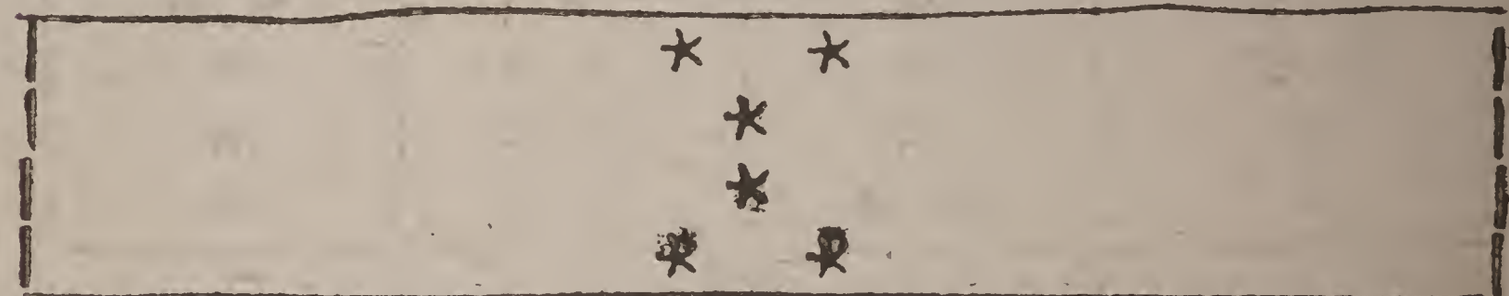


good figures for victorie in combate.

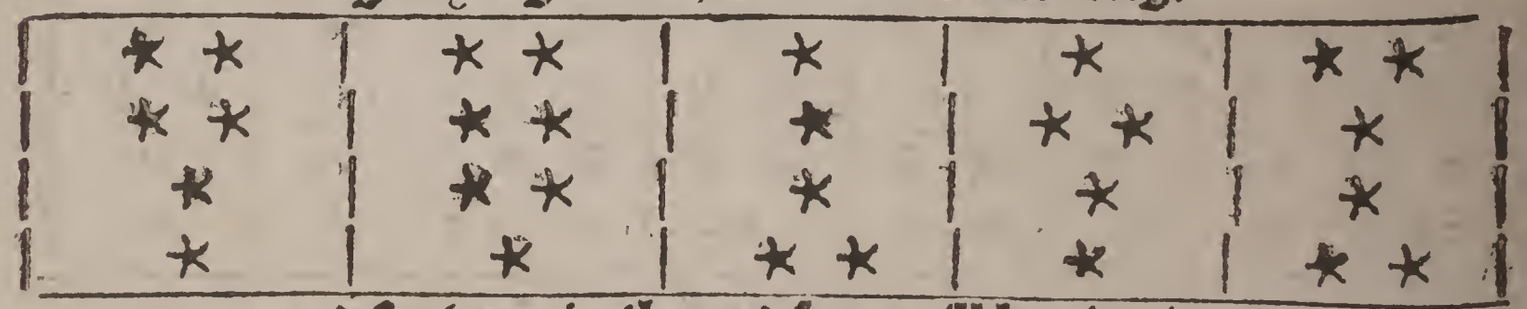
euill.



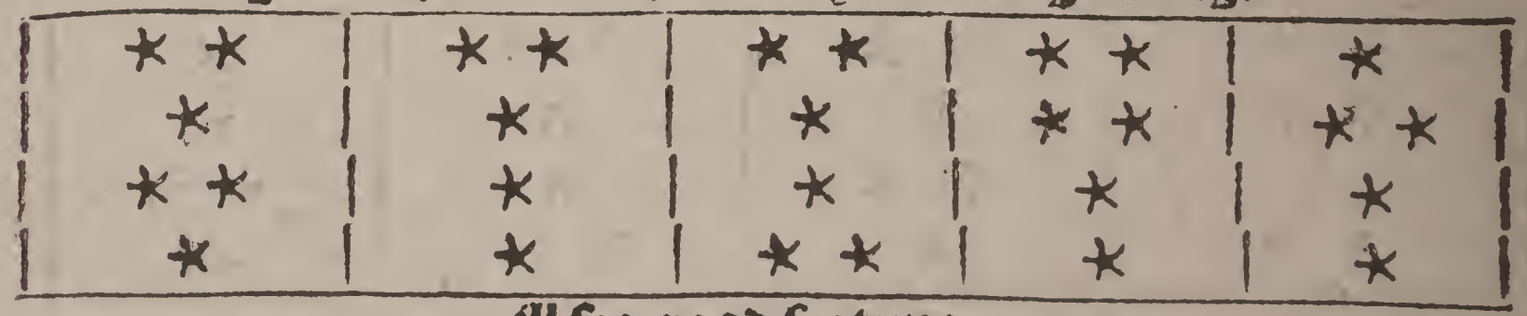
meane.



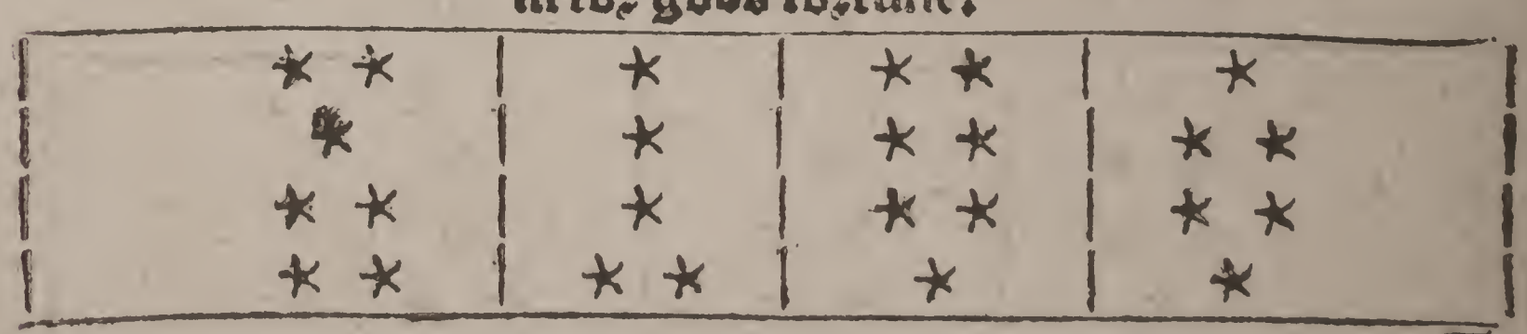
signifying raine, but not to last long.



good fortune in the end by an ill beginning.



ill for good fortune.



To knowe the nature of a person, or of what nature and complexion he is or shall be, you must first forme a figure, in the which if the first and fift be both of one Planet, by that is signified that the person shall be of the complexion and state that the saide planet signifyeth, as by example, if that a figure of ♂ be in the first and fift houses, the partie shall be a man learned, or a Scriuener: and so it is of al the other planets. You must furthermore marke into which house the first house passeth, for if that house be good it doth signify good, and if it be ill it signifyeth ill. Thirdly, you must looke what company the first hath: if that a figure of ♂ and an other of ☉ be in companie, it is signified thereby, that the person shall be a man of warre, by the which he shall get honour and reputation. If that a figure of ♂ be in the companie of *Populus*, or of *Via*, or of *Albus*, it signifyeth that he shall be a théefe and a Pirate on the sea. If a figure of ♂ be in the first and second house, it signifyeth that he shall be a labourer of the earth, or of some occupation or Arte of small estimation. If in the second ye finde *Carcer*, it signifyeth that he shall be a gayler or a porter of a prison. If ♂ be with *Puella* he shal be an armourer: if it be a figure of ♃ he shall be sage, wise honourable with all the worlde: if it bée *Amissio* he shall be a tapster, a ruffian, a spie, or an interpreter betwéene men: if it be *Caput draconis* he shall be rich and fortunat in all his interprises: if it be *Cauda draconis* he shal bée a solitary man, louing woods, & abstaining from company. And thus iudge of all the other figures according vnto the condition and nature of the planets and signe, signifying eche of the saide figures, vnto whose estate the person shall apply himselfe during his life: If that *Albus* be in company of an ill figure, it doth signify that the man shall be a weauer: if she be founde with *Fortuna maior* or *Carcer* he shall be a tapiffer or spinner of cloth of golde: if she be in company of *Puella* and of *Laitia* hée shall be a capper or a hatter, and hée shall neuer finde againe that thing that he looseth, and likewise iudge of all the other figures according to their qualities and natures. And after that you knowe the thing that the person is giuen vnto, then reketh it to knowe the disposition, and death, or life of that person, and

all other things according as the houses doe signifye : if therefore a fygure of fiue points be founde in the fyrst house, it signifyeth that a man shall liue fiue houres, fiue dayes, fiue moneths, fiue yeares, or 72. which are either houres, dayes, moneths, or yeares. according as the fygures be good or badde, and according to those which signifye houres, dayes, moneths, and yéers. If the fygure be of 5. points, you shall iudge that hée shall liue fyue houres, fyue dayes, fyue months, or fyue yeares, or (in proceéding by twelue) thrée score yeares, and likewise of other figures according to the number of the points which they haue. Wherein you must note that you must likewise haue respect vnto the Companies, the Angles, the Aspects, the way of point, the parte of fortune, the signification of the signes which be ouer the Fygures, with the consentment of Witnesses, and the Iudge : all which things well viewed and considered, you shall iudge according to the fyrst fygure and others, which if it be good, it is thereby signifyed that he shall liue long, and if the fygures be ill, he shall liue a third parte or lesser : if they be meane, he shall liue halfe the time which I haue spoken of here before. But not that I doe intend or woulde that any person shoulde giue credite vnto all this, but onely that folkes of pleasure might take recreation and passime thereby.

An Alphabet to knowe which of the two that fight or goe to lawe one againſt an other shal haue the victory.

A	B	C	D	E	F	G	H
1	3	22	24	22	3	7	6

I	K	L	M	N	O	P	Q
20	1	10	23	12	8	13	27

R	S	T	V	X	Y	Z
13	9	8	2	6	3	4

For to vnderstand and practise this Alphabet aright, you must first knowe the proper names of them which would fight

or goe to lawe the one againſt the other, and write the ſame names in Latine in the nominatiue caſe ſingular, obſeruing the true Orthographie. And according to the Alphabet ioine vnto eche letter of the ſaide names the number vnto him appertaining, following the pourtraiture here aboue written, and ſumme the ſaide numbers together, that is to ſay, eche man by himſelfe, and when ye haue put them all together diuide them by 9. and that which remaineth on the one part and on the other, the diuiſion being made, you ſhall note it as you find it. After this beholde the Rules which followe, whereby you ſhall knowe what ſhall happen to the one and to the other. And if it fortune that in diuiding the whole by 9. there remaine nothing, you muſt take the laſt number of 9. for that it muſt then ſerue in this purpoſe, as ye ſhall hereafter knowe more at large by experience. But I doe giue you to vnderſtande, that if in this Rule there be any thing which at any time be not found to bee true, that the reſt of this Science of Geomancie is not always ſo thorowe out: as if it chance (which doth not once in a thouſand times) that two perſons which doe goe fight together, or doe ſue in the lawe the one againſt the other, ſhoulde be of one feature of body, one age, and one very name, then ſhall you iudge according to the true Arte of this Science. Then looke to knowe their very names, and take diligent reſpect that they be not corrupted, for that this Rule will doe you much ſeruice, to knowe the iſſue whereunto you doe aſpire and pretend. And to the end that you may the better vnderſtande this Rule, put the caſe that Peter and Paule ſhoulde fight the one againſt the other: if ye doe then examine that which we haue ſaid, you ſhall knowe the thing that ſhall moſt times happen, yet muſt you knowe that God is the gouernour and deſtributer of al things, and can change and alter them at his pleaſure: but wee ſpeake according vnto the influence and courſe of the Starres, whereof this Science is compounded. And here is the practiſe:

P	13			P	13		
E	22	67	makes 7 times 9.	A	1	37	makes 4 times 9.
T	8			V	2		
R	13			L	10		
V	2		resteth 4	V	2		resteth 1
S	9			S	9		
summe		67		summe		37	

And so by this example is shewed vnto you the names, charact, numbers and summes of them, with their diuisions by 9. So that they being diuided and summed, there resteth 4. to Peter, and 1. to Paule: then loke to the twelft place, where you shall finde these signes ♌ and ☉, ♀ against 4. and shall by these meanes knowe what shall happen in such affaires, bée it for fighting or processe: in like manner may you iudge of others.

♈|♂ ☉ 1. to 1. In combate he that is of the lesser stature shall vanquish the other: some say the younger shall vanquish the elder, but I obserue not that rule: the greater shall be hurt on the head, and the lesser shall haue the choice of weapon, and ouercome the other. In matter of lawe the lesser shall likewise winne, but not without great contradictions, defending and prosuing on both sides, and the one in daunger to hurt the other. But in the end this strife shall be appeased, and the sute shall not be verie long, for that ☉ being in his exaltation, shall be the cause, that not only the lesser shall haue the victorie, but shall haue also short expedition and dispatch.

♂|♀ ☽ 2. to 2. The greater shall haue the choice of weapon, and shall haue the victorie with long weapon, the lesser shall be hurt in the face, and on the arme. As touching the lawe, the bigger shall obtaine his sute without any great debate, and this sute came or shall come because of women, whose Attorneys thinke to prolong the matter as long as they may: but in the end the greater shall obtaine the same.

The

The lesser shall haue the choice of weapon, and ouercome with short weapons, and the greater shall be hurt on the stomacke. As touching sute in lawe, the lesser (being a man diligent and of a vigilant espzite) shall haue the vpper hande, and the sute thereof shall not be long, and by the reason which hée hath, he shall haue his things deliuered at his owne hearts desire. And he which holdeth the sute shall be a Martiall man, fine, subtill and craftie, which in the end shall doe him no seruice. ♊|♂ ☿ 3. to 3.

The greater shall haue the choice of weapons, and shall haue the victozie with long weapon: foz sute the greater shall winne, although that it will be long first, which thing in this behalfe ☽ sheweth, & his aduersarie will worke treason against him, minding nothing else but falshoode and circumuention by reason of the vnstabilitie and incontinencie of ☽, and of the moueable signe. True it is, that in the end he shall not winne with all his treason and subtiltie. This sute is about the succession of the father, oz of the mother. ♋|☽ ☉ 4. to 4.

The lesser of stature shall chuse the weapon and ouercome with short weapon, and the greater shall be hurt on the side, and on the head, and die thereof. In the lawe the lesser shall obtaine and shall haue very much aide & succour because of ♀, and of the house of ☉ which sheweth vnto him many friendes, which will by their trauaile so vse the matter, that their sute shall bée short. ♌|♀ ☉ 5. to 5.

The higher of stature shall vanquish: but the lesser shall haue the choyce of weapon, and be hurt on the handes, and at the heart, and die thereof. Foz the lawe, the greater shall win, and the sute shall be foz readie money, oz merchandice: but the sute shall be some thing long. ♍|♀ ☽ 6. to 6.

The lesser shall vanquish with short weapon, whereof hée shall haue the choice: and the greater shall be hurt on the stomacke, armes and head. In sute the lesser shall also winne, and the sute is foz gownes oz money of some woman: and it shall be very long, and it shall be by Saturnyous, melancholy and vitious men. ♎|♀ ♄ 7. to 7.

The greater shall ouercome with long weapon, and the lesser shall haue the choice of weapon, and be hurt in the belly, ♏|♂ ☿ 8. to 8.

side and knée. The greater shall also winne in lawe: and there is like to be murther, or at the least blowes giuen with more losse to him that shall winne the sute, then it is worth.

♂| ♃ ☉ 9. to 9. The lesser shall haue the choice of weapon, and ouercome with short weapons: and the greater shall be hurt on the knée, and on the side. And in sute the lesser shall winne without force or debate, and the parties shall become to be friendes, and the sute is (because of ♃) for heritages or womans apparell found. The lesser shall be content to take part rather then goe to lawe.

☌| ♀ ☽ 1. to 2. The 2. shall haue the choise of weapon, and ouercome 1. with short weapons, and he shall be hurt in the head, and dye thereof. In sute 1. shall winne and haue more fauour in his demaunde then he loked for, and this sute is for gownes, garments, or womens money, and this sute shall be mœtely long. But true it is that at the middle of the sute there shall be some craft vsed, but notwithstanding in the ende it shall not preuaile.

☊| ♂ ♀ 1. to 3. 1. shall chuse the weapon, which shall be long, and shall vanquish, and 3. shall be hurt on the arme, and on the stomacke. In the lawe 1. shall winne, and the sute shall be debts, and the aduersarie shall be angry, vntowards, vnciuile, without reason, and craftie, by meanes whereof he shall by all meanes he can, attempt to prolong the sute, but in the ende hée shall not gaine thereby.

☋| ♀ ☉ 1. to 4. 4. shall haue the choise of weapon, and ouercome with long weapon, and 1. shall be hurt at the heart. In the lawe 4. shall winne though he haue no great right thereunto, but shall beguilde his kindred by craft and cauillations, against whom hée shall bring his suteabout some succession or inheritance, and yet he shall not be long in sute.

♈| ☉ ♂ 1. to 5. 1. shall chuse the weapon, which shall be short, and ouercome 5. which shall be hurt on the head and on the arme. In sute 1. shall winne, but not without great ill will and quarrell, and the sute is for some gift, or for some thing gotten of Lordes or Gentlemen.

6. shall

6. shall haue the choise of weapon which shall be long & shall hurt 1. in the belly and on the head: and shall also cause him to be imprisonned. In sute 6. shall winne, and the sute is for money, for merchandice or bargaines, and it shall be long, yet shall 6. be well satisfied of the principall charges, and afterward they shall remaine friendes in the end. ♍ | ☿ ♀ 1. to 6.

1. shall winne with short weapon, and 7. shalbe hurt on the side, although he had the choise of weapon. In sute 1. shall win, and the sute is for marriage goods, or at the least about womẽ, and because that the malice of ♄ shall be mixed in this debate, the sute shall be long, and there shall be undermininges and cauillations of the aduocates Proctors and Notaries, and all maner of such brabblements shall be done in the fauour of the contrarie partie, and to none other end but to make him to lose his right, with lesse dishonour and profite vnto them. ♎ | ☿ ♄ 1. to 7.

8. shall haue the choice of long weapon, and shall ouercome 1. which shall be hurt on the side and in the genitories. In the lawe 8. shall winne by good reason, and the sute is for vnmoueable goods. But this sute will not be without quarrelling and fighting, because of ♂, yet by the goodnesse of ♀, by meanes of good friendes, there shall be a peace. The sute shall not last long. ♍ | ♂ ☿ 1. to 8.

1. shall haue the choice of weapon, and ouercome 9. and hurt him on the side. In sute 1. shall winne, but not without long debate, and afterward shall be friendes, and 1. is a person well made of bodie, and hath a merry and fayre countenance. The sute is about some prehemincnce, and it shall be short. ♐ | ♃ ☉ 1. to 9.

3. shall ouercome with short weapon, and 2. shall be hurt on the arme, although he had the choise of weapon. In the lawe 3. shall gaine with short time, and the sute is amongest kinsfolkes about some heritages, and shall be a fauourer of men of the Church. ♏ | ♂ ☿ 2. to 3.

2. shall haue the choice of weapon, and hurt 4. on the stomacke, and on the arme, and vanquish him. In sute 2. shall winne with the subtiltie that he shall vse to this Proctor and Aduocate, as well by money as by threatning, and 4. shall be poore and fearefull. ♋ | ♃ ♈ 2. to 4.

♎| ♄ ♀ 2. to 5. 5. shall haue choyse of weapon, which shall be short, and ouercome 2. who shalbe hurt in the flancke and on the stomack. In sute 5. shall winne, and the sute is about women, or for womens clothes, and by the slothfulnesse of ♄ the sute shall be long, and there shall be much fraude and deceipt vsed against 5. which in the end shall winne with great pleasure and contentment.

♍| ♀ ☿ 2. to 6. 2. shall chuse long weapons and ouercome 6. who shall be hurt in the bodie, and on his shoulders. In the lawe 2. shall winne without any doubt, and in small time, and afterwardes vnitie shall be made betweene them and good accord, and this sute is about merchandice or money lent.

♊| ☿ ♂ 2. to 7. 7. shall ouercome with short weapon, and hurt 2. on the arme and side, although 2. shall haue the choyse of weapon, yet shall he be ouercome. In sute 7. shall gaine by delayes, yet shall 2. keepe company with martiall men or with litle men, hauing their eyes farre in their heads, and a small beard readie to doe a mischiefe, wherefore 7. shall content himselfe onely to haue the vpper hand.

♑| ♄ ♂ 2. to 8. 2. shall haue the choyse of weapon, and ouercome 8. and hurt him on the stones and bottome of his belly. In the law 2. shall winne in processe of time, beeing ayded by men of small stature, counterfeict, and as it were monstrous, yet 8. shall haue good right, but the subtiltie of 2. is of such force that 8. shall lose, and this sute is for vnmoueable goods, as houses, possessi-on sand inheritances.

♌| ☿ ☉ 2. to 9. 9. shall haue the choyse of weapon which shall be short, and ouercome and hurt 2. at the heart. In sute 9. shall winne, and the sute shal be about giftes or goods of the dead, which although 9. haue no good right vnto them, yet hee shall quickely obtaine them.

♈| ☉ ♂ 3. to 4. 4. shall haue the choyse of short weapon, and ouercome 3. and hurt him in the head and arme. In sute 4. shall winne, and it shall be about his fathers goods, whereof his kinsfolkes will doe what they can to beguile him, but yet the sute shall not bee long.

♐| ☿ ♂ 3. to 5. 3. shall haue the choice of short weapon, and ouercome and hurt 5. on the side and on the shoulder. In sute 3. shall winne, and

and there will be great debate and controuersies before it be ended, with daunger of murther or hurtes on the one side or the other, yet ☿ in his house shall so worke, that after the sute is ended, their mallice shall cease, and they shall be as good friends as they were before the sute beganne.

6. shall chase long weapon, and ouercome, and hurt 3 in the belly. In the lawe 6. shall winne, but there shall be much subtilty vsed on both sides, and the sute is for merchandice or money lent, and it shall be long with a good issue for 6. ♍| ☿ ☌ 3. to 6.

3. shall ouercome with short weapon, 7 shalbe hurt in the legge and on the arme, although he haue the choyse of weapon. In sute 3. shall winne, but not by any good right that hée hath, but by subtiltie and craft, and they be people Saturnious and Mercurious which shall obtaine him the victorie, and the sute shall be long. ♒| ♄ ☿ 3. to 7.

8. shall ouercome with long weapon, and 3. shall be hurt on the bodie and entrales, and haue the choyse of weapon and yet lose. In sute 8. shall winne as reason is, and the sute shall be about apparell, or dowrie, or thinges belonging vnto women, but before the sute be ended there will be some blowes dealt in the fieldes: but in the ende they shall agrée and become frendes. ♍| ☿ ☿ 3. to 8.

3. shall chuse short weapons, and ouercome 9. and hurt him in the head, whereof he shall die. In the lawe 3. shall winne by force of the reasons that he shall bring out and allege by the ayde and fauour of some Lordes, and not without great strife and losse, and it is an hazard of murther, yet shall 3. be the vanquisher in short time. ♈| ♂ ☉ 3. to 9.

5. shall haue the choise of short weapon, and ouercome 4. which shall be hurt in the heart and dye thereof. In sute 5. shall winne, which shall be a good and an honest man, the sute shall be about goods giuen vnto them by the Prince for their good seruice, ☉ shall be the cause that there shall be an agrément more by friendshippe then be lawe. ♌| ☿ ☉ 4. to 5.

4. shall chuse long weapons, and ouercome 6. and hurt him in the bodie. In the lawe 4. shall winne, although it will bée long first, ech of the parties shall thinke he hath good right, but ♍| ☿ ☿ 4. to 6.

4. hath the better: the sute is for money layde in banke, or for merchandice.

♑|♄ ♂ 4. to 7. 7. shall ouercome 4. with short weapon, and hurt him on the knee and on the face, although that he had the choice of weapon. In sute 7. shall winne, although all his goods shall be seased vpon by order of lawe, yet shall there a Prince or some martiall man cause him to be restored againe by fauour.

♐|♃ ☉ 4. to 8. 4. shall chuse short weapon and ouercome 8. and hurt him on the side. In the lawe 4. shall winne, but there shall be a thousand crafts found to deceiue him, but in the end they shall agree, and shall obtaine the sute: this sute is for some succession or inheritance.

♊|☿ ♂ 4. to 9. 9. shall haue the choice of short weapons, and ouercome 4. and hurt him on the breast and arme. In sute 9. shall winne by subtiltie and craft, and shall haue against him mercuriall people, and for his counsaile vitious Aduocates and Proctors, so that in the end 4. shall winne.

♌|☉ ♂ 5. to 6. 6. shall ouercome with long weapon, and 5. shall bee hurt on the head and face, although hee had the election of the weapon. In the law 6. shall winne with good reason and cause: the sute is for money lent, but it shall be quickly payde.

♉|♀ ☉ 5. to 7. 5. shall ouercome with short weapon, and seuen shall be hurt in the flankes and on the heart whereof he shall die, notwithstanding that he had the choyce of weapon. In sute 5. shall win by meanes of some great mens letters, the sute shall be quickly ended to the profite of 5. and it is for the succession of the father or of the mother.

♐|♃ ☉ 5. to 8. 8. shall ouercome with long weapon, 5. shall haue the choice of the weapon and yet be hurt on the sides and on the handes. In sute of lawe 8. shall winne without the craft or subtiltie of any one, because he hath good right thereunto, on such wise that his processe without any ayde of fraud or deceipt, shall come shortly to a good issue: the sute shall be about garments of wilfolkes and with cosens, but in the end they shall be friends.

♊|☿ ♂ 5. to 9. 5. shall haue the choyce of weapon, and yet be ouercome, and 9. shall hurt him on the shoulder. In the lawe 5. shall win, but not without great difficultie and long time: 9. shalbe of small

bodie

bodie, and of a complexion mercuriall, and searcheth all meanes to assault 5. and to take him at aduauntage, by reason whereof he ought to trust to his gardes although hée shall winne the processe with good iustice, right and equitie.

7. shall haue the choice of weapon, and ouercome and hurt 6. on the head and visage. In the lawe 7. shall winne not without great quarrels and losse of men on both sides, but in the end they shall be friendes: this suite is for merchandize. ♈|♂ ☉ 6. to 7.

8. shall haue the choice of weapon, and yet be hurt on the head, and ouercome by 6. For the lawe 6. shall winne without any difficultie, and both parties be of good conscience, so that ech of them shall thinke to haue a right, and by their goodnesse after the suite is ended, they shall remaine friends. ♍|☿ ☿ 6. to 8.

6. shall haue the choyse of weapon, and yet be ouercome with short weapon, and be hurt on the arme and on the legge. In lawe 9. shall winne after long time, and not without great costes and expences on both sides, and this suite is for debtes or debters. ♊|☿ ♂ 6. to 9.

8. shall chuse long weapon with the which he shall ouercome and hurt 7. on the heart and breast. In suite 8. shall quickly winne as well by fauour as his reasons alleadged and brought out: the suite is for garments or moueables, least by the death of some of their kinsfolkes. ♌|☉ ☿ 7. to 8.

7. shall banquish with short weapon and hurt 9. in the face and backe, although that he had the choyce of weapon. In the lawe 7. shall winne, but not without great quarrelles, debates and fighting, but shortly after they shall be friendes: the suite is for something lent, the aduersarie is a martiall man, and yet in them there shall be an end not altogether to the minde of 9. ♈|☉ ♂ 7. to 9.

8. shall haue the choice of weapon, and yet bée ouercome and hurt in the bodie by 9. In the law 9. shall winne with good fortune, and he shall haue to doe with honest folkes which be no subtill dealers: the suite shall be for vnmoueable goods, and shall not long last vnended. ♍|☿ ☿ 8. to 9.

A rule abridged to know incontinently which of the two persons which ſhall fight or goe to law the one againſt the other ſhal be conquerour, according to this Alphabet and rule going before.

	2	4	6	8		1		3	5	7	8
	3	5	7	9		2		1	4	6	8
	1	4	6	8		3		2	5	7	9
	2	5	7	9	are conque=	4	the con=	1	3	6	8
	1	3	6	8	rours of	5	queroz	2	4	7	9
	2	4	7	9		6	is of	1	3	5	8
	1	3	5	8		7		2	4	6	9
	2	4	6	9		8		1	3	5	7
	1	3	5	7		9		2	4	6	8

the numbers.

Here followeth the whéele of foztune appzoued and confirmed by Science and reaſon of Pythagoras the moſt excellent Philoſopher, by the which ye may knowe all things that you can demaunde.

The demaundes which may be made and propounded.

1 Whether ye ſhall enter into the fauour of a Lozde.

2 Whether your Maiſter ſhall at any time be Pope, Cardinall, oz great Pzelate of the Church oz Lozde.

3 If ye ſhall haue the fauour of the Pzince accozding vnto your deſire.

4 If the Pzince ſhall take the towne beſieged.

5 Which of the two Pzinces which make warre the one againſt the other ſhall haue the victozie.

6 Whether there ſhall be any great facte of Armes done in the campe oz not.

7 If there ſhall be peace betwéene two Pzinces.

8 If a Captaine shall be in great fauour with the Lord hée serueth.

9 If a Captaine be valiant or not.

10 If a horse shall winne the race.

11 If a prisoner shall come out of prison.

12 If a sicke person shall amend.

13 If the sickenes shall be long or shorte.

14 If the suite in the Lawe shall bée iudged to your profit.

15 If ye shall haue your hearts desire or not.

16 If you shall haue a childe by your wife or lemman.

17 If a woman with childe shall haue a sonne or a daughter.

18 If a childe shall bée fortunate or vnfortunate in this worlde.

19 If a thing stolen will be recouered againe.

20 If it shall be a plentifull yeare.

21 If it be good to take a voyage in hand.

22 If it be good to occupie merchandise.

23 If it be good to take a wife.

24 If a friendship shall take good effect.

25 If a man shall be fortunate in his house.

26 If a person shall be alwayes rich or poore.

And thus may ye doe of all other demaundes whereof ye would be resolued.

And to the end you may the better vnderstand this whéele of Pythagoras, and the resolution of the demaundes which yée would propounde, you must first of all chose a number, what you list at your discretion, as 10. 15. or 12. or anie other more or lesse, this done take the number of the day, as you shall hereafter finde, al set in order, and then take the number which ye finde in the whéele vpon the fyrst letter of your name: as by example, if your name be Anthony, you must take A, and the number which is ouer him: all which things you shall finde all put in an order in the whéele, and gather al those numbers into one summe, which ye shall diuide by 30. reseruing the rest, as by example, if all your totall number doe amounte vnto 134. diuide that by 30. and there will fourtéene remaine,

which number ye muſt ſearch in the whéele, and if you finde it in the vpper halfe, your matter ſhall ſpéede well, and if it be in the nether halfe, it ſhall be euill: and thus may you knowe all that ye deſire to knowe.

And if ye woulde knowe whether ye ſhall enioy your louer or not, take the number of the firſt Letter of your name, the number of the Planet, and of the day of the wéeke: and al theſe numbers ye ſhall put together, and then diuide them by 30. as ye did before, and take your remainder, and ſéeke in the whéele and you ſhal finde it, and then if it be in the vpper halfe you ſhall haue your requeſt, and if it be in the nether parte, it is contrary. And thus may you do of al other things which you would knowe: you muſt conſider that the numbers in the whéele paſſe not 30. as ye ſhall finde them beginning with 1. 2. 3. and 4. and ſo conſequently to 30. as in the ſame whéele you may ſée.

Pythagoras Wheele.

The number of the Planets, and their Charactes.

55	78	39	34	45	114	45
Saturnus	Iupiter	Mars	Sol	Venus	Mercurius	Luna
♄	♃	♂	☉	♀	☿	☽

The numbers of the dayes of the weeke.

sonday	munday	tuesday	wenesday	thursday	friday	satterday
106	52	52	102	31	68	45

There be euill and vnfortunate daies, so called by the ancient philosophers, in the which, if any fall sicke he shall be in danger of death, or else to be long sicke, or if any person take vppon him a iourney, and set forward in any of these daies, he shall haue ill lucke in his doing, neither is it good to plant, to make bargaines, or banquets in any of them.

January hath fiue ill dayes, that is, the third, fourth, fifth, ninth and eleuenth: February hath three, that is, the thirtenth, seuententh and nintenth: March hath 3. that is, the thirtenth, fiftenth and sixtenth: Aprill hath two, that is, the fift & fourtenth: Maie hath two, that is, the eight and fourtenth: June hath one, that is, the fixt: July hath two, that is, the sixtenth and nineteenth: August hath two, that is, the eight and fretenth: September hath three, that is, the first, fiftenth and sixtenth: October hath one, that is, the sixtenth: November hath two, that is, the fiftenth and sixtenth: December hath three, that is, the fixt, seuenth and eleuenth.

Here follow the signes which shew the dayes, and houres good and euill about any affaire that ye haue to doe.

Aries	Taurus	Gemini	Cancer	Leo	Virgo
♈	♉	♊	♋	♌	♍
Libra	Scorpio	Sagitarius	Capricornus	Aquarius	Pisces
♎	♏	♐	♑	♒	♓

Ye must note that ☉ stayeth in eche of these Signes thirtie dayes, and ☽ but onely two dayes and an halfe, which is the cause of the changing and mutation of the time. You must further note, that foure of these, that is to say, ♐, ♎, ♍, ♊ be called masculine, and other foure, that is to say, ♉, ♋, ♌, ♓ bée called feminine: and other foure, that is to say, ♈, ♍, ♑, ♒ bée common: these thrée ♈, ♐, ♌ be of the Fire, and be hote and dyte: these thrée ♊, ♎, ♒ be of the Ayre, and be hote and moist: these thrée ♉, ♍, ♑ be of the Earth, and bée colde and dyte: these thrée ♋, ♏, ♓ be of the Water, and be colde and moist. Moreouer, of these Signes these foure be fixed, that is to saye, ♉, ♌, ♏, ♒, these be very ill for a man to take any thing in hande when that ☽ is in any of them, sauing to labour, sowe, builde, make bridges and other things firme and stable, vnto the which it is very good: but to buy, or sell, or make bargains or other things moueable and inconstant it is very ill. There are other foure meane, that is to say, ♊, ♍, ♐, ♓, of the which, ♐ and ♊ be ill, ♏ and ♓ be good to beginne thinges moueable and vnstable, except it be to buy and sell: in the Signe of ♊, a man may doe what he will, for it shall come vnto his profite. In ♉ and ♈ if a man woulde goe into any place, he may goe safely, signifying that he shall synde that which he doth séeke for. Any enterprise taken in hand in the Signe of ♓ shall haue a good issue.

Nowe must I shewe vnto you which houres of the daie be masculine, and which be feminine, and marke, that if you woulde desire any thing of a Lorde or of a Lady, he must demaunde it of a Lorde in a Signe masculine, and of a Lady in a Signe feminine, for in such elections of the times hée shall haue the greater force to obtaine his request: the first houre of the day is the first houre after midnight, and all the euen houres be feminine, and the vneuen be masculine, as well by day as by night.

To

To knowe whether a person doe tell the trueth or not.

YOu must write his or her name that you would proue this practise by in Latine, and likewise the name of the day that he tolde you the tale, and adde vnto eche of all those letters the number thereunto belonging, as you shall see by this Alphabet following, and put al those numbers into one totall summe, and adde thereunto 26. and then diuide the whole totall summe by 7, and then if the remainder be euen, the person hath not tolde you the trueth, but if it be vneuen he hath tolde you the trueth.

A	B	C	D	E	F	G	H
10	2	22	4	14	6	16	7

I	K	L	M	N	O	P	Q
18	10	11	12	4	14	6	16

R	S	T	V	X	Y	Z	
8	18	10	2	12	4	14	

To knowe whether the husband or wife shall first die.

To knowe and vnderstand the resolution of this question, you must write the proper names both of the man and of the woman in Latine, and put vnto eche letter in them the number to it belonging, as ye finde it in this Alphabet before, and putting all those numbers into one totall summe, diuide them by 7. and then if the remainder be euen, the woman shall dye first, and if it be vneuen, the man shall die first.

If a woman with childe shall haue a boy or a wench.

Write the proper names of the father and of the mother, and of the moneth that shee conceiued with childe, and adding

likewise all the numbers of those letters together, diuide them by 7. and then if the remainder be euen, it shall be a daughter, and if it be vneuen it shall be a sonne.

To knowe if a childe newe borne shall liue or die.

Write the proper names of the father and of the mother, and of the day that the childe was borne, and put to eche letter his number, as ye did before, and vnto the totall summe, being collected together, put 15. and then diuide the totall by 7. and then if the remainder be euen the childe shall die by and by, and if it be vneuen it shall liue.

To knowe if a wife be honest or vnhonest.

Write the name of the wife and of her mother, and put the numbers vnto eche letter, as is aforesaide, and vnto the totall summe put 15. and diuide it by 9. and then if the remainder be vneuen, she is an honest woman, but if it be euen, shée is dishonest.

You must note that alwayes you must write the proper names in Latine according to the true Ortographie.

Thus endeth the third Booke of Geomancie, translated by Francis Sparry.

The Table of the Chapters contained *in the first Booke of Geomancie.*

What Geomancie is, and wherfore it is so called. fol. 1

Of the being, essence, and nature of this Art, and ende thereof. 2

Of the instrument of this Art, and of the manner howe to make it. 3

The manner to frame this Arte, and giue to eche place his name. 7

Of the signification of the Mothers and of the Daughters, and how Nephewes be ingendred of them. 9

How to frame the witnesses and the Judge. 10

Of the names of the figures. 11

Of the nature and propertie of the foure Elements, and of their figures: and first of the Fire, and of his figures. 12

Of the Aire, and of his figures. 15

The foure figures of the Water. 16

Of the Earth, and of her figures. ibid.

The manner how to appropriate beastes, and their properties to the foure Elements. 18

How the senses of man be attributed vnto the foure Elementes. 19

Of the other Region or part of the worlde, called the Celestiall. ibid.

A generall figure of the two partes of the worlde, that is to say, Elementarie and Celestiall. 20

Of the first Heauen. 21

Of the second and third Heauens, and of their mouing. 22

How the inferiour thinges are subiect, and gouerned by the superiours. 24

Of the names and differences of the seuen Planets. 25

Of the Sunne. 27

The power and facultie which ☉ hath by all the signes and parties of the Zodiacke. 28

The qualities and powers which ☽ hath by all the Signes of the Zodiacke. 29

Of the qualities and powers which ♄ hath in the twelue signes of the Zodiacke. 31
Of the powers of ♃ in eche of the twelue signes of the Zodiacke. 33
Of the significations and qualities thet ♂ hath in the twelue signes of the Zodiacke. 35
Of the qualitie which ♀ hath by the twelue Signes of the Zodiacke. 37
Of the qualities and powers of ☿ in the Signes of the Zodiacke. 38
Of the Sphere and Circles of heauen. 40
Of the proper names of the Signes of the Zodiacke, and of their diuisions, degrées, and qualities. 43
Of the fiue principall Regions of the world, commonly called Zones. 51
Of the figures and Characters of the Planets. 52
Of the houses of the Planets. 53
How the Planets must be attributed vnto the figures, and the figures to the Planets, as well direct as retrograde. 53
How the Signes be attributed to Figures, and the figures to the Signes. 55
Of the dominion which the Signes haue ouer the partes of mans bodie, trées, sædes, and Regions. 57
The gouernment that ♄ and the other Planets in eche signe haue ouer the members of man. 58
The manner how to erect the 12. houses of Heauen. 59
Of the qualitie of the figures of Geomancie. 62
The declaration of the 12. houses of heauẽ placed here. 63
How to knowe to attribute the members of mans bodie vnto the houses. 65

The Table of the Chapters contained in the second Booke.

Of all the significations being of the first house, vpon the questions and demaundes which may be propounded and made in

in the same.
Of the second house, and of her signifycation vpon all the demaundes which may be put in question vnder her. 72
Of the thirde house and of the demaundes which belong thereunto. 77
Of the fourth house, and of the demaundes thereunto belonging. 81
Of the fift house, and of the demaundes therein contained. 89
Of the sixt house, and of the questions therein contained 97
Of the seuenth house, and of the demaundes therein contained. 102
Of the eight house, and of his demaundes. 110
Of the ninth house, and of the demaundes contained therein. 115
Of the tenth house, and of the demaundes contained therein. 121
Of the eleuenth house, and of the demaunds contained therein. 129
Of the twelfth house, and of the demaundes contained therein. 133

The Table of the Chapters contained in the third Booke.

A Briefe deduction of the accorde and signification which the sixteene figures haue by the twelue houses. 150
Of the good or ill house, and which they be, where the figures be in their places. 158
Of the two witnesses. 160
Of the Iudge. 161
How many maner of wayes a figure is said to be well made and fortunate or vnfortunate. 162
Of the company of the house. 167
Of the company of coniunction. 173
The declaration of the thing which in this Science is called the place of the figures. 176
Of the figure of figures. 178

Of the Aspectes in generall. 180
Of the aspect of Conjunction. ibid.
Of the Sextile aspect. ibid.
Of the Tryne aspect. 183
Of the Quadrats aspect. 185
Of the aspect of opposition. 187
To knowe for what intent a fygure found was made, which is called the point of instruction. 190
To knowe what an other thinketh. 193
Of the way of point. 194
How to knowe the part of Fortune. 197
Of the Triplicitie of fygures, and of their face. 199
The exaltation, ioy, and fall of the Figures. 202
To knowe the name of any person, that is to say, with what letter or syllable it doth beginne. 203
To knowe if a Figure be well made or not by the houres of the Planets. 205
Of the Planets, or seuen dayes of the wéke, with the figures vnto them attributed. 206
How to place the Signes aboue the Figures, to knowe vnto which of them they be attributed. 212
The qualities and properties of all the Figures. 214
The whéele of Pythagoras. 238

FINIS.

LONDON
Printed by John Wolfe, and are to be solde by Edward White at his shoppe at the little North dore of Paules at the signe of the Gunne. 1591.

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